RACTIVE BOOKS FOR
NTS.
t volume, superbly bound and
h sixteen illustrations some
ed,
OF THE REPUBLIC.
to her Young Citizens.)
ctly unique, both in its design
y adapted as a patriotic presen-
highly finished engravings on
nated dedication plate, in gold
gilt—
OFFERING FOR 1850.
y Members of the Order.
le a rank not surpassed, if in-
similar work in the United
ent exhibited in the letter-press,
bellishments. [Gazette of the
nty-eight beautiful engravings,
RED, SEVENTY SIX,
on—
American Independence.
commending this work as the
Revolution yet published."
[New York Express.
raits of all the Presidents, ex-
in muslin, extra gilt—
MAN'S MANUAL.
es and Addresses of the Presi-
gether with a vast amount of
not to be found elsewhere in a
ry in itself of all that concerns
ever appeared; no individual
nocratic Review.
a copy for ten times its cost."
[New York Tribune.
ibrary—a work of unspeaka-
ening Post.
e, with finely engraved Por
legantly bound and gilt—
THE UNITED STATES;
nd Administrations.
y of our Presidents, and an ad-
cal history." [New York Sun.
RD WALKER, Publisher,
34 Fulton street, New York.
the above advertisement entire,
nd sending a copy of each paper
or," New York, will be entitled
1776," "The Twelve Stars," or
tap1350 dec22
Horton, M.D.
N DENTIST.
nt Row, Boston.
ULLY ask public attention
has lately introduced in mak-
tion of *Artificial Teeth*, whic
tors of the following Journal
amined several different cases
ical and Surgical Journal.]
DENTISTRY. Those who are
rogress of the mechanical part
communication from Dr. Mor-
y 23d, with much satisfaction.
cimen of the beautiful philoso-
o, by which a plate, fitted to
ally sustained a weight of ten
re of the atmosphere. If it is
tainly a very admirable one,
plication, commends itself at
uld obviate the swaying, slid-
ongue, in an imperfect cast of
er set of artificial teeth, they
by the suggestions contained in
serves the thanks of practition-
improvement in the practice of
ristian Register.]
aper would bear testimony to
his invention, having, on a re-
s own hands, to remove one of
elf unable to do it without ap-
e deemed prudent, though re-
nion of the conductors of the
importance of this invention,
owing quotation from a letter
tor of the Christian Register,
ntleman in Vermont, to whose
gold plates for the insertion of
nessed by you the other day
severe test. A staple was sol-
was inserted in the mouth, and
raised upon the patients' erect
had connected them together,
the jaw. First, 1 lb.; 2nd—3
5th—10 lbs. No heavier weight
ired it would irritate the jaw too
Boston Courier.]
eration is only equalled by
ect. It would hardly be cred-
being simply placed in contact
ded by wires, rivets, or any sort
so firmly as not to be removed
to draw a tooth. We chanced,
ness of the surprising tenacity
ates kept its hold. As a matter
e attempted to remove it im-
pplied, and found that it resist-
e deemed safe to apply in ex-
h body."
Evening Transcript.]
STRY. We have witnessed a
cently effected by Dr. W. T. G.
h gold plates are adapted to the
h upper set of teeth is retained
of rivets or appliances of any
of atmospheric pressure. So
ched by this process, that we
ith one hand, detach it from the
tenacity is such that the plate
ounds without losing its hold.
n it is simple."
Boston Atlas.]
a few days since, of examining
te to the roof of the mouth of a
y Dr. Morton of this city, and
on his skill, as a practical and
e was fitted with the most per-
in its place with the greatest
e of atmospheric pressure. Dr.
tly in calling into requisition
ve and move to aid in thus sup-
on a very simple, and at the
s. He deserves the thanks of
cessful application of his philo-
on of the misfortunes of his fel-
other laurel to his brow, as a
on Weekly Journal.]
lication of the principle of at
purpose of retaining plates for
eeth. The advantages of Dr.
may be applied in all cases, that
er its application; that no ordi-
s it will bear a weight of ten
liance and Family Visiter.]
DENTISTRY. Dr. W. T. G.
fter repeated experiments, suc-
application of the principle of
ld the gold plate so firmly fixed
, that it will sustain a weight
of the Boston Medical Journal,
rement will obviate the great
hereto been experienced during
We can testify to the value of
wn personal examination of the
plates. eoptf oct16
Boston, Sept. 4, 1849.
W would respectfully inform his
that he has purchased the house
John Ware, No 6 Allston street,
future permanent location of
NG LADIES, to be resumed on
e purposes limiting the school,
a view to receiving no more
y under his direct personal in-
very spacious and airy, and
ted in the best style. A syste-
tise of study will be pursued,
ties for any situation as teach-
ty. The most careful attention
nor, and to their moral and re-
ndies, for several years, to the
teach in the best manner, the
results as will, in some degree,
esires.
me as heretofore: Twenty-five
Hundred Dollars per year, all
sent annually in January and
at No. 6 Allston street, head
place parents and guardians
n School Rooms, and confer
sep29.
eeping, and Arith-
etic.
Y COUNTING ROOM, No.
STREET, corner of School St.,
operation for the last eight
CNING, for practical instruc-
a Merchant's Clerk, instead of
of the Academies. ☞ No
ts aided in procuring suitable
rtment, with separate entrance,
ales.
Complicated Accounts adjust-
and faithfully executed
ouble Entry *without the Jour*
ntant, Boston, (Fifth Edition,)
s, 30 cents per set—for sale as
to Teachers.
ICAL INSTITUTE.
branches, taught in the most
Great Circle Sailing, Summer's
Instruments Charts, &c., are
he Establishment is under the
rine Insurance Offices and the
ston.
&c., call at 139 *Washington*
REGISTER,
D WEEKLY BY
REED,
HOOL STREET,
LARS, payable in six months, or
TY CENTS if paid in advance
s who pay in advance for five
ent gratis.
ued, except at the discretion
ages are paid

CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

VOL. XXIX. "LIBERTY, HOLINESS, LOVE." NO. 13.

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, MARCH 30, 1850. WHOLE NO. 1494.

CHRISTIAN REGISTER.
PUBLISHED BY
DAVID REED.
AT NO. 22 SCHOOL STREET.
J. H. MORISON,
E. PEABODY,
A. P. PEABODY,
F. D. HUNTINGTON. } EDITORS.

MONTALEMBER'TS SPEECH.

[We give below a translation of M. De Montalembert's Speech after Victor Hugo,—we can hardly say in reply to him,—from the *Courrier des Etats Unis*.]

Gentlemen,—The honorable speaker, (M. Soubies) has found fault with us, for not saying all which we wished to say. He has sent us away to the Emperor of Russia to give us lessons in liberty. When the Assembly shall have heard me, I hope it will know what the law means or all which the law means, at least in my opinion.

In reading over Titus Livius, I have found a fact which illustrates our situation. Recall to yourselves the siege of Phaleria and its schoolmasters conducting their pupils to the gates of the city, to make it open them to the enemy. This is what the University has done; under a monarchy she has made republicans, under the Republic she has made socialists. You will not murmur when you shall have heard me to the end. I call socialists those who, that day of February, wished to replace the national flag with the red flag: those who on the 15th of May, violated the national Representation: that party which on the 23d of June, made blood run in our streets, and cost us more generals than Beresina and the retreat of Russia: I call those socialists who are never contented with the present condition; who wish to overthrow in order to pull to pieces, not knowing how to build up, and unable to live but in ruins.

We, the majority of this Assembly, we have been sent here to combat this socialism which I have just defined. Since I have been here I have opposed myself to the pretensions of socialism; to-day I intend to enforce the project, because that to my mind is going to terminate a combat already too long, by restoring education to religion with freedom.

The education for which we would find a substitute has this great inconvenience of dividing the pupils into mediocres and malcontents, and often the same was at once both one and the other. An eminent statesman, M. de Broglie, said of the education of these last days, that the diploma of Bachelor, was a ticket drawn on the State, which does not present any maturity in public office, resulting in no interest for debt, that is to say, revolution. What is more true than seeing young men . . . launch them on the . . . receipts. Thus they . . . due to authority and to the . . . teach them *knowledge*, but not . . . destroy in them the basis of all virtues,—*humility*. In fact, who then defends the order and propriety so often menaced in our country? Is it the teacher? You know it is *not*. Who then? We must answer truly,—it is the *priest*. Among the priests of this country some of them are bad, they are infected with what is called democratic and social christianity, which is still worse than the democratic and social République. But as a *body* they are excellent—it is upon them we must reckon to defend the principles of order in the country. There are in France two armies nearly equal—counting together, nearly 40,000 soldiers, the army of teachers, and the army of priests. Once more I ask, if it is the army of *teachers*, who will defend order!—Some of them are good—I know some who are excellent. Many more of them are mediocres, but as a body they are condemned. In secondary instruction they do not yet profess socialism, but rationalism and skepticism which is the same thing. After having spoken of the rouges as they are called, permit me to say something to you of the blues. It seems that this title is nearly synonymous with *citizen—burgess*. (Many voices "That is to say, Jesuit—royalist!") De Montalembert. Well! Let us leave aside these colored epithets, and speak of the burgesses. It seems to me that in this Assembly we are all burgesses; for I have not yet seen in our ranks that eloquent proletary which universal suffrage ought to bring to us. I say that we citizens, burgesses, have more or less contributed to the evil, by propagating *rationalism*, which, in changing its place, has become *socialism*.

Society may be healed, *but*, on condition of its fully understanding the evil; on condition of having the eye constantly open; that it has always before its eyes, the example of the monarchy, which believed itself so sure of its future, and which in a day, in the twinkling of an eye, has been overturned by men whom it did not *honor* enough even to *fear*. What is it which threatens us to-day? What is it which inspires us with such warrantable fears! Is it of austere men like the sublime martyrs, who in the olden time changed the face of the world? Is it of those grand ruffians who created the Republic of 1793? Society is menaced by conspirators of low degree, and by frightful little declaimers, whose success will be the most incomprehensible phenomenon of this era. What do these frightful little declaimers wish? What do they propose? Is it some indefinite perfection of liberty? No, it is the A, B, C, of social life which they present to you as a universal panacea. That which savage nations respect from their birth, this it is, which we are compelled to-day to defend against these declaimers. If there is not here a lesson for French society, I know not where and how we can find one.—That which I pursue, and which I denounce, is what M. de Salvandy, on a day of distribution characterized thus. "The proselytism of unbelief, and the cruel courage of denying to youth the belief which fortifies it, without having any thing to give in exchange, without having anything to put in its place." That which it has done for youth it has done also for the people. They believed, by encouraging all those impure romances, those play-writers, who have polluted the soul of France, that they were destroying only *religious* faith; they have given to this people socialism for religion—for it must always have a religion. When they took from this people a *God made man*, they substituted for it, *man made God*. What is this socialism? It is *man* who thinks to arrive at the power of God, who thinks himself able to destroy evil. There is something even more absurd than socialism,—it is the pretence of maintaining a society without *dogma*, without *faith*, without religious belief,—and behold that which has produced our present condition.

M. Pierre Leroux one day said from this tribune that there was no medium, that we must choose between communism and Jesuitism. I accept this alternative, but with an amendment. There is no medium between Communism and the *Catechism*. Do you know the service the church will render to this people if you entrust education to her? She will not flatter it, she will not seek to excuse its bad inclinations; she will say to man, he is but dust, that his whole life should be but a series of struggles and endurances. Shall I quote to you M. Proudhon? I like this writer, (Laughter) I like him because he carries a torch that lights up the walls of the cavern where we have been for the last two years. See what M. Proudhon says of democracy and socialism, which he confounds in the same synonym. He says "democracy is the destruction of all power, temporal and spiritual."

Another advocate of socialism, M. Pierre Leroux, said in this assembly, "In the Democratic and social government each is his own king, his own emperor." Behold the *evil*. The *remedy* consists in a *religious education*. If it is not religious it will be *irreligious*, there is no medium, there is no third education. We must choose then between the two. Now why do we wish liberty of education? First because the Constitution has promised it, and also because we see that competition will produce in education what it effects elsewhere, laudable efforts—emulation. We have wished that liberty were as great, as complete as possible, and we repeat it, that we may shut the mouths of those who accuse us of recantation. Liberty is complete,—she exerts herself for the good of religion, as well as of philosophy. Behold the liberty which we give, and we add to it, the repeal of those measures of proscription, which the old laws pronounced against the religious orders. Now are there in the project any restrictions which the Constitution does not render obligatory? Yes I acknowledge it. But you must also admit that these restrictions are but guarantees of more, in favor of liberty.

M. de Montalembert exerted himself to prove that the law secured liberty of instruction; and by the change which it would effect in education, which he explained at length, would become a remedy for the evil. It was objected that under the Restoration, M. the Bishop of Hermopolis made a similar attempt; but the conditions and the circumstances were not the same. The orator stated that the reconciliation of Church and State, a work of peace, which is the end of the law, and which he has followed up so zealously, has procured for him the reproaches of a number of his friends. The Bishops, he added, even the Bishops themselves, if I am rightly informed, have made out against us a case of conscience,—even denounced us at Rome, M. M. Beugnot, de Falloux, de Melun and myself; they have denounced us as having betrayed the cause of religion, they have reproached us with wishing to make peace between Church and State. Ah well! for myself, who have made war during twenty years perhaps better than those who wish to continue it to-day,—I have thought that in the face of the common dangers that threaten us, our duty was to labor for this honorable peace, and I have consecrated to it all my zeal and all my activity.

The orator afterward explained how he had become allied with M. Thiers, whose opponent he had formerly been. We made peace, he said, on the day of a victory; we made it on the day of a defeat, but above all we made it on the day of shipwreck. Well, M. Thiers permits me to say that we made shipwreck, both he and myself, in February. When we sailed together in that fine ship they called the Constitutional Monarchy, which bore with honor for thirty-four years the flag of France, we might dispute about the course of the ship; but when the storm has burst, when the pilot has been thrown into the sea, when the ship has foundered in the twinkling of an eye and we have found ourselves, he and myself, upon a *raft*,—I call the actual government a raft: I know not towards what shore this raft conducts us, but I declare that while regretting the *ship*, I bless the *rafts*. Well, upon this plank which scarcely separates us from the abyss,—is it *here* that we should recommence our disputes of former days? I have not thought so, and have not done it.

M. de Montalembert said that the law notwithstanding its imperfection is a sacred work, for it proposes the salvation of society, by means of the alliance of Church and State. For this work also, the glory of which reverts to M. de Falloux, that young and eloquent minister, whose name has become in the world but another name for rectitude and courage, the orator resigns himself to the merited or unmerited attacks of which he is the object on the part of his own friends of twenty years standing, of his soldiers whom he had mustered to sustain the self same cause. Society is in a deplorable state. Material force has rendered her great services, but it does not suffice to avert the dangers. M. M. Cavaignac and Chargarnier, whose sword has been so useful, comprehend it now. Well then, who will give the power to arrest the peril? The Church. After July 1830, M. Laine said to the Chamber of Peers, "The kings have gone!" If he could still make his prophetic voice heard, he would say to-day. Society has gone! France has gone! You know the river of America which forms the falls of Niagara. Woe to those who do not stop in time when navigating this river. They are engulfed. Well, we are embarked on such a river, and we need not lend a very attentive ear to hear the roarings that threaten us. We shall be overcome, if we do not ascend the tide of rationalism and the arts of demagogues. The Church has not to fear revolutions for *herself*; but she fears them for the society that she loves; make a step towards her she will advance two towards you; *give her back her liberty,—she will effect the good*, and society may be saved. As a Catholic I must remain in seclusion, but I am a Frenchman, and by love for my country I thought it a duty to co-operate in the work which is submitted to you. I am happy in thinking, that after hearing me, you will not accuse me, at least, of having dissimulated, either the import of the law, or the motives which dictated it.

INTRODUCTORY LECTURE ON SURGERY, at the Massachusetts Medical College in Boston: by Henry J. Bigelow, M. D.

Dr. Bigelow has recently been appointed to the Professorship of Surgery in the Medical School of Harvard University, as successor to Dr. Hayward, who for many years filled the same office so honorably to himself and to the institution, and with so much profit to the public. It was with the universal regret, we believe, not only of his own profession, but of the whole community, that Dr. Hayward should feel obliged to resign a situation he was so admirably qualified to occupy. He has made it a difficult and an honorable task to fill his place. Dr. Bigelow entered upon his labors, however, with great advantages. To an earnest enthusiasm for his profession, he has added the best culture furnished to the student in this country and in Europe. We are of course incompetent to judge of the medical value of this lecture, but the tone and spirit of it are such as furnish safe auguries for a successful career. It discovers throughout a mind which will not make the office a sinecure, but a place of strenuous labor for high ends. To a layman, its pages seem crowded with striking suggestions, expressed in an unusually animated and condensed style. We quote a passage in which he indicates what may possibly be the direction of medical discovery and some of the future results of medical science. For those who shall then be alive, it would be interesting twenty years hence to compare these aspirations and prophecies of a young man, with what may then have been accomplished:

From mind turn to matter, and regard the possibilities of human knowledge in our science. Who will assign a limit to man's future knowledge of chemical affinities? Reason indicates no barrier beyond which the analysis of inert matter may not be urged. The chemical eclecticism of the atoms of the animal tissue will ultimately be traced to the point where chemistry yields its sway and vitality begins. The cell, the point at which matter, stimulated by the vital forces first becomes sensible to the eye, is now being recorded in all its manifestations, as it yields to the mysterious influence which transforms it into the animal and vegetable world. Cancer and tubercle, lesions of the cell, common to the whole animal kingdom, and terribly devastating to the human race, are upon the eve of being as far identified, as a thorough appreciation of their ultimate form and a fair inference upon the forces which animate them will warrant. Muscular force, which has now been shown to animate the simple cell as well as the ultimate element of the true muscular fibril, is as yet unexplored. Its key fact, the entering wedge, the starting point from which investigation shall proceed, is not yet recognized; and unless it lie in that acknowledged fragment of what is called animal magnetism, which is said to modify or annul muscular power, it is a labyrinth without discovered entrance. Yet there is nothing in the relation which this force bears to animal existence which ostensibly prohibits its ultimate exposure. The nervous fibril of each muscle will one day be followed to its terminations in the cerebral mass; and while the physiologist appropriates fibre after fibre for his sensitive and motor functions, the intellectual philosopher will analyze the mental faculties, claiming for their few dissected elements whatever tract may then remain unappropriated. The solid and the fluid, the denser and the rarer air, chemical force, light, the muscular and vital force, the intellect, the individual, successively escape, one after another of our senses, until certainty becomes hypothesis, and conjecture in its turn fades into utter ignorance. Yet they all exist. The term material has relation only to the reach of human faculties. The interlacing evidence of all the senses attests the being of a resisting mass; hypothesis allures us to embody the less palpable testimony of a single sense, while that which is conceded to be immaterial lies where human imagination cannot follow.

There is a point at which religious truth makes it a duty to avow this ignorance; in conceding to infinite power the ability to act without material, and without place and time. To fix this point is simply to assign a limit to the reach of human understanding; and in the impossibility of doing this, it is neither a concession of a gross faith, nor a derogation to the attributes of matter and of mind, to run the boundaries of immaterialism close to consciousness itself; to class with the material, not only the attributes of matter, but that machinery of sense and of the intellect which is subservient to the will; and in this way to extend the possibility of human comprehension, so that it may one day unravel much that is now invisible and intangible; exposing the subtile relations of matter and of electricity, of muscle and of force, of special sense and of intellect. Analogy would then suggest in these untrodden regions continuous stages in a system of transition from palpable to less material; the developement of a lofty structure, at whose foundation man now climbs.

OUR HELP IS IN GOD.

[In a sermon with this title Dr. Gannett, after speaking of our moral dangers as a people, thus speaks of what is required of us.]

And, first of all, he requires us to rise to more just and solemn views of what is proper to be done than are suggested by a regard to economical results. In settling questions of such magnitude as those which are now before the country, to wit, the extension of slavery and the preservation of the Union, any prospective effects which our decision may have on the wealth of a particular section of the country should be disregarded, until the principles of moral and political right in the case are ascertained. We say to an individual, that, in determining on the course he shall pursue, he shall be governed more by a regard to duty than by the prospect of gain; nay, that he should sacrifice the latter to the former, and prefer poverty with rectitude to wealth with a soul bound to sordid accumulation; and we may say the same, with equal propriety and equal authority, to a nation or a community. We at the North say to the South, that they should not let the hope of increasing or the fear of lessening the value of slave-labor stand in the way of doing right by the Constitution and by the country; and we may press the same doctrine, in regard to the profits of free industry, upon ourselves. When such questions as those to which I have alluded are before us, it is not, what will the South gain, or the North gain, or any particular industrial interest gain, by a proposed measure, that we ought to consider; but what do reason and conscience, and faith in a holy God, tell us we ought to do; and that we should do, cost what it may.

Secondly, we should free our minds from the influence of passion and prejudice, of local partialities or sectional antipathies, and above all, of party associations, which prevent our looking candidly and fairly at a subject which demands our serious attention. Next in degradation to the slave of a selfish ambition is the man who suffers himself to be so entangled by party connections, that his action is no longer free, nor his judgment clear. Sincerely is he to be pitied; for he may lie under the grossest deception, and think he is serving his country or obeying his own conviction of right, when he is only dragging the car on which certain artful leaders have seated themselves through the mire of dishonor, or along the ruts which ignorance and prescription have worn into the soil of political action. Parties are inevitable in a free country; they are necessary and useful. But subserviency to party is disgraceful to him by whom it is exhibited, and injurious to the country where it prevails; and an attachment to party, founded on some accidental circumstance or some narrow prejudice, is little better. It is sad to think, that that which stands next to religion in point of importance, I mean the public weal, should be made the occasion, not only of the fiercest strife, but of the most precipitate and ill-informed proceedings. For what is intelligence given us, if it may not be exercised on subjects of the highest moment and the widest extent? Or when should we maintain our self-control, if not in deliberations, whether private or public, with those who agree with us or with those from whom we differ, upon the great interests of our country and of humanity? There is no place on earth where the conduct of men should be marked by greater decorum, calmness, and dignity, than in a legislative body; and, of all legislative bodies, that which holds its sessions at our national capital should be distinguished by such habits of debate and action. The example of him whose name is borne by the city in which its members assemble, and almost at the entrance of whose tomb they meet; the sacredness of the trust committed to every one who represents the civil rights and political relations of his fellow-citizens; and the magnitude of the results which may follow upon his decision on the matters that come under his notice,—should impose on him a self-command that would prevent his forgetting what is due to himself, to his associates in counsel, to his constituents, to his country, to his race, and to his God.

Fourthly, God requires us, as citizens of a land over which his providence has watched with singular favor, to remember that there are three things which are dear to him, neither of which should be endangered by our rash or violent conduct. They are freedom, peace, and order. These constitute the threefold gift of Heaven to this Union; and woe to him who lightly puts either of them in jeopardy! Should he succeed in his nefarious purpose, the execrations of posterity would rest on his name; and, whether successful or not, he will be an object of the Divine displeasure. Freedom! the right of each and of all, the glory of the nation, and the guarantee of its growth, prosperity, and influence in the world. Peace! without which freedom is a mere struggle to maintain our rights, and in the absence of which every passion known in hell, and every misery that can be endured on earth, become familiar to our observation, if not to our experience. Order! at once the child and the guardian of freedom, the fruit and the shelter of peace. We need not call down vengeance on him who lays a sacrilegious hand upon this triune security of our nation's existence, for his history will include all that such an imprecation would import: he is accursed by the very fact of his unholy attempt, and hereafter, if not here, he will find the indulgence of such a purpose entailing a punishment, beneath which he shall suffer the agonies of shame and remorse. These three, be it remembered too, belong together. This we have said, and this we repeat. Try not to separate them. Concede something of opinion, something of preference, something even of your own judgment of abstract right, for the sake of their conjoint preservation. When you come to deal with actual relations and positive evils, consider how society is knit together; and bear it even in mind, that patience and hope are more effectual means of introducing the triumph of right under a perfect constitution of society, far more effectual, than discord and violence. Freedom, peace, and order! he who sacrifices one of these, in his anxiety to secure the largest measure of either or both of the other two, is at best a blind enthusiast, if he be not a mad fanatic. They must stand together, like the States of this Union, inseparable, and cherished with a common love by every one who cares for the welfare of his country or the progress of mankind.

Once more: if we would realize the truth that our help is in God, through the blessed results that will come to us in consequence of his supreme rule, we must pray to him to preserve our land from the errors and sins that are ready to overwhelm it, to enlighten those who have the direction of public affairs, and to make even human ignorance and passion conduce to the stability of our institutions and the well-being of the people. Prayer to Almighty God,—let me insist upon this; let me entreat and charge you all, men and women, aye, and children too, who hear me, to be instant and fervent in prayer to God for our country in this time of apprehension and embarrassment. In their congregations, in their families, in their closets, let the people send up petitions for wisdom to descend upon their rulers and themselves. Prayer for one's country is always a duty. It has every sanction in Scripture, from the example of Jewish saints and the command of Christian apostles. It is too much neglected among us. How many households are there in which the political aspects of the time are anxiously discussed, but from which no supplication is addressed to the Infinite Ruler to avert dreaded evils! How many hearts, that are full of conjecture and painful anticipation, from which no intercessory request rises to the throne of God! It should not be so. It must not be so. Never was there a time when prayer was more needed than now. Few of us perhaps can act; many of us do not know how to act; but we can all pray. We can ask God to give repentance to the people, and counsel to their legislators. We can bear our country as in our arms before the Eternal Majesty of heaven and earth, and there hold it, as it were, secure from harm, till he shall have rescued us from destruction, and shown us that our help is indeed in Him.

GOODNESS OF GOD.

[From a sermon by Rev. T. Clapp, of New Orleans.]

Such are some of the leading errors which overshadow the prospect of the Christian world at the present day like a dark cloud from the bottomless pit. So long as they prevail, society cannot be thoroughly reformed. I mourn over them, because, to use the words of Dr. Channing, "they rob us of the Father whom Jesus has revealed, and substitute in his room a being whom we cannot love if we would, and whom we ought not to love if we could." But you may inquire what is the true character of the Father as made known by his Son. If we know what feelings he entertains towards us sinners, we can anticipate our destiny. Now the Saviour assures us that he feels for the poor lost sinner the sentiment of uncreated, boundless, unchanging and Almighty compassion—a love which can never be alienated, turned into bitterness, indifference or hatred—a love which can never intermit its depth, fervor, strength, tenderness; never change, waver, tire, or fail; which, of course, must outlast, outlive, survive and triumph over all human guilt and unworthiness. There is more felt in the single pulsation of a mother's pure love for her babe than the most gifted eloquence of earth or heaven could ascribe. This, as Jesus assures us, freed from the frail, the earthly, the limited, the mortal, and raised to infinitude, is that affection by which God is actuated in all his dealings with the sinful children of men. What cannot such a love achieve? For it does according to its will in the armies of heaven, and among the inhabitants of earth.

Among divines and philanthropists in general, it is a most interesting question, what are the means best adapted to convert sinners; to make a bad man good? Upon the principles of this discourse the problem is a very plain one. Present to his mind an object worthy of his love, homage, adoration, and obediance. Take the greatest reprobate now living, and put into his soul the true, enlarged, sublime, scriptural idea of the Supreme Parent, and his heart would instantly beat in unison with those heavens for which he has been created; instantly would he renounce every form of corruption and depravity; dash to the ground the sparkling cup of unlawful indulgence, and cherish principles, affections, and motives in common with those who surround the throne. Nothing but the true idea of God in the soul, ever did, or can raise poor, broken, prostrate and despairing sinners from moral degradation to knowledge, wisdom, faith, penitence, sanctity, and the life immortal. It is a general complaint that the Christian pulpit, is accomplishing but little towards the salvation of the world. We can easily account for this inefficiency. It is chiefly employed in preaching the absurd dogmas mentioned in our previous remarks. The pulpit, like its author, should be replenished with wisdom and love. God's moral perfections, says Swedenborg, consist entirely of truth and love. Let any pulpit radiate only truth and benevolence, and its spirit would be irresistible. If a clergyman be really pious during the week, he has walked with God; he has communed with eternal themes; he has been living with Jesus. And he comes into the sacred desk on Sabbath morning not to speak of the grandeur and loveliness of religion, as he had read about them in books, or received them as traditions, or pondered them over in the dry, cold seclusion of his study, but as living realities of divine love, which constantly thrill warm and animate his bosom. He can find no words to express the sentiments that burn within him; rapture at the morally beautiful, joy in the pure, exultation in the true and good; those far-reaching sympathies and undying hopes given to waft us safely over this tempestuous sea of life; sympathies and hopes which proclaim our origin divine, and our destination eternal. If every pulpit were filled with the love of God, as taught by Jesus, how soon would our world be raised to millennial glory and perfection.

The question is often asked, is it possible to train up a child to become a Christian by the sure, easy and almost imperceptible influence of education? I answer, yes. As soon as he is old enough, put into his mind the scriptural idea of God, as our Father. Take care that he does not corrupt it by mingling therewith any thing repugnant to his perceptions of the true and beautiful. When he sees any thing lovely in heaven or earth, in nature or art, in music, literature or society, let him accustom himself to look upon them as visions of loveliness from the all-wise, all-perfect and glorious One. In this he may be led to breathe constantly the atmosphere of a brighter world, and to cherish its pure, ennobling principles and attachments. His whole soul will go spontaneously out to the embrace of God and the Saviour. Religion will be his delightful and constant companion; it will wake up with him in the morning; it will go with him to the shop, the manufactory, the office, the counting-room or any other scene of toil; in all the ordinances and appointments, fates and events, trials and changes of his short, momentous journey, it will fill his soul with joy and consolation, and beyond the gulf of death land him at last upon the peaceful shores of a blessed immortality.

Let us try to worship God as delineated by Jesus. Let us look up to him as that eternal, almighty, infinite, unchanging Benevolence, who is so shaping our destinies here as to prepare us for forms of happiness hereafter, magnificent beyond the grasp of thought or imagination; who has sent his Son to conquer all our enemies—to make our last hour on earth the hour of release from the burthen of mortality—the hour of reunion with lost and loved ones—the hour of deliverance from sin, weakness and error—the hour when these longings after a higher purity and bliss than those of earth will meet a full and everlasting gratification. Such a worship will inspire our souls with the life of God, of Jesus, of angels, and the spirit of the just made perfect. Such a worship on the Sabbath will enrich our intellects, refine our taste, elevate our affections, quicken our moral sense, and make our life and conduct through all the week like a finished portrait, in which the different colors are blended into one beautiful and harmonious whole. Such a worship will free us from doubts and fears—from all destructive appetites and passions. If in active life, it will fit us for its duties and fortify us against its temptations. If in youth, it will invest us with the undying bloom and beauty of angels. If sinking under the decrepitude and infirmities of age, it will make us young again with the fervent hopes of that inheritance which is incorruptible, undefiled, and that fadeth not away. Forever it will hold true, that as are men's views of the Divine perfections, such will be the nature of their worship—such are their entire moral and religious character.

Also, when we worship the Father, as the being infinitely merciful, who will make all reasonable allowances for our failings, let us beware of entertaining unfounded and presumptuous hopes of a weak and unmerited indulgence at his hands. The Judge of all the earth is perfectly righteous. He will inflict upon every transgressor punishment enough to satisfy the demands of infinite, unqualified Justice. This pulpit preaches a stricter retribution than any other in New Orleans. We hold that man was not sent into this world to give himself up to unrestrained indulgence; to revel in the mere joys of sense—to drink of pleasure's guilty cup till, tired, satiate and worn out, he sinks into the same ditch with his fellow-brute, to exist no more forever. We believe and teach that man is an immortal being; that God punishes sinners for their benefit only—to effect their final redemption through Christ—to make them the everlasting participants and representatives of his own boundless benevolence.

CHARACTER. Character will always operate. There may be little culture—slender abilities—no property—no position in society; still, if there be a character of sterling excellence, it will command influence. It will secure respect, and produce impression: besides, who knows in what it may result? Therefore, let all pay the utmost attention to character; nothing is more important.

"THE BIBLE IN MY TRUNK."

DEAR SIR:—A few evenings ago I was present at a tea-table where the conversation turned upon praying "before folk," some of the party contending that, where two travellers chance to lodge in the same room for a night, it would look Pharisaical for one or the other to kneel down and "say his prayers" in the presence of the other; while the other party defended the propriety of it, and asserted it to be a duty. As an illustration, an incident was related, where two members of our church—at *home*, good men enough—both got into bed prayerless, for fear of praying before the other's eyes. This conversation, which was very interesting, and in the course of which many striking illustrations were brought up to prove the healthy example of never neglecting prayer, led a clergyman present to relate the following anecdote, which I think worthy of preservation, and perhaps may do some good.

"When I was a young man," said the clergyman, "I was a clerk in Boston. Two of my room-mates at my boarding-house were also clerks, about my own age, which was eighteen. The first Sunday morning, during the three or four long hours that elapsed from getting up to bell-ringing for church, I felt a secret desire to get a Bible, which my mother had given me, out of my trunk, and read in it; for I had been so brought up by my parents as to regard it as a duty at home to read a chapter or two in the Bible every Sunday. I was now very anxious to get my Bible and read, but I was afraid to do so before my room-mates, who were reading some miscellaneous books. At length my conscience got the mastery, and I rose up and went to my trunk. I had half raised it, when the thought occurred to me that it might look like over sanctity and Pharisaical, so I shut my trunk, and returned to the window. For twenty minutes I was miserably ill at ease; I felt I was doing wrong. I started a second time for my trunk, and had my hand upon the little Bible, when the fear of being laughed at conquered the better emotion, and I again dropped the top of the trunk. As I turned away from it, one of my room-mates who observed my irresolute movements, said laughingly—

'I——what's the matter? You seem as restless as a weather-cock!'

I replied by laughing in my turn; and then, conceiving the truth to be the best, frankly told them both what was the matter.

To my surprise and delight they both spoke up and averred that they both had Bibles in their trunks, and both had been secretly wishing to read in them, but were *afraid* to take them out lest I should laugh at them.

'Then,' said I, 'let us agree to read them every Sunday, and we shall have the laughing all on one side.'

To this there was a hearty response, and the next moment the three Bibles were out; and I assure you we all felt happier all that day for reading in them that morning.

The following Sunday, about ten o'clock, while we were each reading our chapters, two of our fellow boarders from another room came in. When they saw how we were engaged, they stared, and then exclaimed:

'Bless us! what is all this? A conventicle!'

In reply, I, smiling, related to them exactly how the matter stood: my struggle to get my Bible from my trunk, and how we three, having found we had all been afraid of each other without cause, had now agreed to read every Sunday.

'Not a bad idea,' answered one of them. 'You have more courage than I have. I have a Bible, too, but have not looked into it since I have been in Boston! But I'll read it after this, since you've broke the ice.'

The other then asked one of us to read aloud, and both sat quietly listening till the bell rang for church.

That evening we three in the same room agreed to have a chapter read every night by one or the other of us at nine o'clock, and we religiously adhered to our purpose. A few evenings after this resolution, four or five of the boarders (for there were sixteen clerks boarding in the house) happened to be in our room talking when the nine o'clock bell rang. One of my room-mates looking at me, opened the Bible. The others looked inquiringly. I then explained our custom.

'We'll all stay and listen,' they said, almost unanimously.

The result was, that without exception, every one of the sixteen clerks spent his Sabbath morning in reading the Bible; and the moral effect upon our household was of the highest character. I relate this incident," concluded the clergyman, "to show what influence one person, even a youth, may exert for evil or good. No man should ever be afraid to do his duty. A hundred hearts may throb to act right that only await a leader. I forgot to add that we were called the 'Bible clerks!' All these youths are now useful and Christian men, and more than one is laboring in the ministry." [Banner of the Cross.

ROMANISM.

But we began by saying that perhaps the difference between our view and that of Mr. Newman might be reduced to the question whether the empire and universal power of the Roman Church could be regarded as a token of divine origin, whether it be really the sign of a supernatural religion. We think that where God exercises a *distinct* personal influence on human affairs, it cannot be on the side of a particular system of Truth, merely as such, but only with the banded efforts of holiness; yet putting this ground aside, has the kind of power exercised by the Roman Church the mark of a human or divine origin? Is *government* of this kind like the spiritual persuasion of God, offering without compelling, appealing without pressure, and even in rebuke and punishment leaving freedom,—or like the coarser machinery of human government, aiming at outward acts, and obtaining observance by concentrating all forces to the one point, and counting but little whether the motives so hold out be high or low, pure or selfish, so long as they lead to the desired end? The faculty of government belongs to men who, perceiving desirable purposes, are able to accomplish them through their power of moving others by persuasion, by energy of resolve, by keen perception of character, by awakening the strongest motives and desires, by satisfying restless spirits, and bending all things to their own will. It is essentially the faculty of using things and men as *instruments*, of catching and keeping in view the adaptations of every thing or agent to the one purpose, and using them to work out the one design.

This was the power of ancient Rome, and this has been the power of the Roman Church; it is essentially the power of all governors, and is the function even of God, so far as His purposes are directed to produce *events* and *influences* on human character, or, as we usually say, belong to his attribute of *Providence*. But there is a higher attribute of God than his Providence; where He works *immediately* on the human spirit, not using it as an instrument in His hands, but as itself the final *object* of His purpose,—not as a passive but as an active Being,—He acts no longer in His attribute of Providential Governor, but by direct persuasion and appeal. The attempt to *influence* free beings is different in kind from that to *mould* them to an end. The one would make them free and self-governed, the other would make them tools to a foreign purpose. The one asks for a voluntary act, the other treats them as the medium for transmitting its own strength. Hence the human governor is usually the very worst person to *educate* others; he is everywhere imprinting his own purposes, and stamping his own mind, and so crushes the self-development and ruins the originality and active vigor of those around him. Hence it is that we maintain that Mr. Newman's token of divine authority for the Roman Church is the very token of a human and even of a national origin. God, while forming to us many ends, only *solicits* us to moral actions; He never uses us as instruments so much as to crush our freedom; He never drives our reluctant wills to external purposes, but only teaches them their highest good.

The Roman Church has had empire universal and absolute, but it has been at the expense of individual life and spiritual energy. The very function of the church seems to be not *analogous* but *supplementary* to civil government: the latter must have definite external ends, and compass them by forcible means; and if the former aspire to its physical power, she must have equally

CHRISTIAN REGISTER.

Boston, Saturday, March 30, 1850.

EASTER.

To-morrow is the anniversary of our Saviour's resurrection. The cathedrals of the old world, which, during the present week, are darkened by cypress wreaths and sable hangings, will be decked with the insignia of gladness and the emblems of victory. The orchestras, which are sending forth strains of lamentation, will peal with notes of joy and ecstasy. But of all the rites which will mark the day, none seems to us so beautifully appropriate as the Moravian Easter service. At sunrise, the whole congregation assemble in the cemetery, and there unite in a solemn commemoration of those, who, during the preceding year, have fallen asleep in the Lord, offer thanksgivings for the happy dead, and over the graves of their kindred, with joyful strains of instrumental music, lift in full chorus their songs of praise to Christ, "the resurrection and the life."

Our readers may find a profitable theme for their Easter meditations and devotions, in considering with us the degree of their indebtedness for the hope of immortality to Christ and his resurrection. It is at the present time a not uncommon idea that immortality is a truth attainable by human reason without the aid of revelation. This is a proposition which we are by no means disposed to deny, though there is no little plausibility in the reasoning of those who would trace this belief, where it has prevailed out of Christendom, to the tradition of a primeval revelation. However this may be, it is certain that the doctrine of a future life has been believed and professed by many and various people, and classes of people, that had not the most distant connection with either Judaism or Christianity. But in what form? Chiefly as the result of dim, circuitous, complicated processes of reasoning. In such cases, the loss of a single link in the chain of argument, is fatal to assured belief. Truths, which depend on processes of abstract reasoning in the first instance, fall back upon the same processes, whenever they are called in question, opposed or intensely needed. The mind does not feel safe without reviewing the whole course of argument. Thus, if a belief in immortality grows up in this way, the believer, as often as he is peculiarly in need of consolation or support from it, will feel the necessity of verifying it anew, lest there may have been some essential error in his premises, or some false step in his logic. And, if his mind be too much disturbed or weakened for this argumentative review, his faith will suffer eclipse. The two individuals in classe antiquity, who are cited as having had the firmest faith in immortality, represent respectively the two cases of a faith sustained by the renewal of elaborate argument, and a faith rendered powerless by the incapacity for argument. The first was the dying Socrates, who, according to his biographers, spent the last hours of his life in a metaphysical disquisition on immortality, so full of acuteness and subtlety, that no ordinary mind in the most healthy state could have followed him, and such as not one master-thinker in a thousand could have conducted under circumstances in the least disturbing or trying. The other case was that of Cicero, who, in his scholarly leisure, had convinced himself of immortality, but complained, when plunged into the deepest sorrow by the sudden death of his daughter, that he could lay hold on none of the arguments that had once seemed so conclusive, and that the belief of his more quiet and happy hours utterly forsook him in the time of need.

The mode in which Christ teaches immortality is free from these difficulties. He proves it, not as an abstract truth, but as an experimental fact, verified and manifested by actual example. He called back the dead, to show that they were still alive. He resumed his own late lifeless body, to show that he had still lived while his body lay in the tomb. These facts have come down to us in records, which have stood the assault of every form of skepticism, and only gained new fullness of evidence by being questioned and denied. The Christian, in his time of need, has no complex argument to review, but only a series of plain facts, which he can call to mind, if his mind retains the slenderest portion of its activity. Yet more, these facts are such as are peculiarly congenial to his frame of mind at times, when he most needs the truth that they involve. They are facts that occurred under circumstances like his own. From the death-bed or the grave of his child or friend, he is directed to similar scenes at the gate of Nain and the tomb of Bethany. When his own dissolution seems near, his thoughts pass readily to the sepulchre where the Lord lay, and to the vision of angels proclaiming him alive from the dead. These scenes it requires no effort to summon before the inward eye, and every association with them is fraught with the hope of immortality. In our agony of sorrow or fear, we have not to try over again the deep question, "Can the dead live again?" but only to contemplate the historical answer to the question, "Have the dead lived again?" and, if they have, we feel assured that they will.

Again, admitting that immortality is capable of proof independently of revelation, how general could the belief of it ever become? We have no proof that it has ever entered into the common *practical* faith of any Pagan nation, ancient or modern,—that it has been diffused in a distinct and reliable form among those in the busy, the lowly, the unlettered walks of life. Have we reason to suppose that, in the Periclean or the Augustan age, there was any day-laborer in Athens, or any desolate widow in Rome, whose life was rendered happy, whose death was made serene by the hope of a resurrection? Such doctrines were deemed the property, not even of intelligent men and women in general, but of philosophers alone. On the other hand, through the "immortality brought to life," made manifest in the Gospel, the busy are put on the same level with the contemplative, the artisan with the philosopher, the ignorant with the learned. Hardly a month passes, during which there does not die from the circle of our acquaintance, some one, who has no more doubt of a life to come than of the reality of the life just closing, who sees heaven opened, who meets the last hour with an assurance that could not be made stronger, who even longs to depart and be with Christ. For many of these, the most skilful reasoner would not know where to begin or how to manage an argument for immortality. They have not sufficient culture or acuteness of reasoning powers to follow the steps or acquiesce in the conclusions of a logical proof. But they can comprehend that what has been, can be and will be,—that one actual and visible resurrection is a type and example of myriads of resurrections, actual, but invisible to the outward eye. They can hear and believe from the lips of him who rolled back the death-shadow for others and emerged from it himself, "Because I live, ye shall live also." Every such death-scene that we witness, deepens our own sense of the unspeakable importance of this one office of our Saviour, *the revealer of immortality*, and explains to us more and more fully the perpetual stress which the Apostles laid on his resurrection as the crowning fact, the cardinal doctrine of the Gospel. We have seen so much comfort and joy in death derived from this fact, so many dying eyes kindled with hope and rapture by reference to our Saviour's victory over the grave, that we cannot but regard, as among the worst enemies of their race, those, who, under the name and garb of religion, deny the resurrection of our Lord, and attempt to restore faith in immortality to the precarious foundation on which it rested before he left the tomb. So long as this corner stone of our belief remains, we can look with complacency on wide diversities of creed, and can feel that this great central doctrine may make much error harmless. But if this be removed, Christianity is gone. "They have taken away our Lord, and we know not where they have laid him."

"OUR HELP IS IN GOD."

This is the title of a discourse Dr. Gannett preached lately in his own pulpit, and now published, by request. After adverting to the pious habit of the Israelites, in looking devoutly to God as their great Help in political troubles, and asserting that it is as true now, on American soil, as it was centuries before the Christian Era in the land of the Prophets, that "there can be no genuine patriotism without piety;" the preacher proceeds to claim for the pulpit the right to be heard while "it speaks for God and in his name," "in a critical moment in the history of our public affairs," and "when the clamors of party threaten to drown the voice of religion."

He uses the strong expression that "God is virtually cast out from the halls of Congress, by the character of the proceedings which take place there;"—commends Mr. Clay's open recognition of his responsibility to Heaven, in his recent speech; declares of the political press of the country that "it would scarcely be an exaggeration to say that there is not a really independent journal in the United States," "the conductors of our public prints being either in the interest of a party, or, swayed by a regard to their own worldly interests."

Of our political parties he says that they are not "examples of fidelity to moral principle." "A party in this country cannot live two years without degenerating into a mere machine for carrying out the doctrines of expediency and availability. The oldest and the youngest of our parties, differ as they may on other points, agree in sharing this dishonor."

"The people," Dr. Gannett says, "are not fearing God, or trying to glorify him; not leaning on his care, and looking to him for counsel; but pursuing their gains or their pleasures with an inappeasable appetite, or plunging into political excitement with the eagerness of hounds for the chase; and either carrying the calculations of private interest into their decisions on matters regarding the public warfare, or leaving to others the choice of measures by which the liberty and character of the country will be affected, while they become the slaves of selfish enjoyment, or an equally selfish industry."

Such is the dark picture of the course of our public affairs, with some slight and occasional qualifications, that the preacher feels compelled to present. And if we sometimes doubt whether the condemnation is not too sweeping, we are yet forced to acknowledge that there is justice enough in the description, to depress the hopes of the patriot and to make the heart of the Christian sad.

But Dr. Gannett proceeds to inquire what God requires of us, that he may afford us the help we need. The answer is five-fold. 1. He requires us to rise to more just and solemn views than are suggested by a regard to economical results,—the value of slave labor, or the profits of free industry,—pounds of cotton, or yards of calico,—the gains of the South or the gains of the North. 2. We should free our minds from passion and prejudice, sectional antipathies and subserviency to party associations. 3. We should avoid the imputation of unworthy motives to those who differ from us in opinion. God will not help to extricate our country from peril, so long as we refuse to do justice to one another. 4. We are to reverence as dear to God three things, freedom, peace and order,—the threefold gift of Heaven to this union. These three belong together. Concede something for the sake of their conjoint preservation. 5. We must pray to God,—pray to him to preserve the land from error and sin,—to enlighten the minds and purify the hearts of public men. "Never was there a time when prayer was more needed than now. Few of us can act; many of us do not know how to act, but we can all pray. We are creatures of God, sharing a common dependence and a common responsibleness."

Our attention has been specially directed to this discourse by certain criticisms upon it in the secular newspapers. Some of these are obviously annoyed by Dr. Gannett's severe strictures on the servility of the press; with some little reason, as it seems to us. Would not the candid author,—to whom we are accustomed to look for instruction,—teach us that it is in bad taste for one lawful profession to pass sweeping censure upon another? Is it not demoralizing to assign the worst motives for bad conduct? In the general reproach, many right-minded persons will feel injured. Not infrequently, as in this case, it happens that the charge is retorted upon the party that makes it. But must not our journalists admit that there really is urgent need of reform in the temper and tone of our periodicals? For our own part, in matters like this, we esteem it a great attainment not to be too sensitive. There is an evil undoubtedly to be remedied; and stout men should not complain if it is reprobated in forcible language.

But we are more seriously pained to observe a disposition to ridicule the preacher's doctrine, that citizens and rulers may hope to be guided out of political difficulties by prayer. This indicates too plainly the worst danger before us. It shows an irreligious, ungodly tendency more pregnant with mischief than any of the civil disturbances that threaten the state. When we cease to feel our dependence on God, we have no right to prosper. When few of our legislators are found to be devout men, the Union is indeed no longer safe. Not that prayer should be made a substitute for a profound study of the constitution and the laws, nor supposed to be the only qualification for statesmanship; but we do not hesitate to say, that if our national council were filled with men of sincere piety, it would be found that the tangled and perplexing questions which now embarrass the government and agitate the people, would be brought to a peaceful solution. A right heart helps mightily to a clear mind, and it is as true now as it ever was, that "the fear of the Lord is the beginning of wisdom." It is a state of things quite bad enough, when these truths are practically disowned. But it is a more melancholy spectacle, and reveals a more alarming crisis, when they are expressly denied if not held up to contempt by men who ought to exert a salutary influence over the popular mind.

Towards the close of this excellent sermon, Dr. Gannett exhorts thus: "Concede something of opinion, something of preference, *something even of your own judgment of abstract right*, for the sake of the conjoint preservation of freedom, peace and order." If we understand the meaning of the words we have put in italics, we are not sure but we should be obliged to differ from the preacher, on the ground that such a concession would logically involve some of the very difficulties that he himself deplores. But with this proviso, we heartily commend the discourse as sound, lucid, eloquent and Christian.

Christian Composure. To engage earnestly in the great movements of the day, and at the same time to preserve the sweetness and serenity of a Christian spirit, is what is required of us by our religion. So in our private walks. If we cannot advocate the cause of our Master without losing our self-control, silence is better than speech. By and by, when we are perfectly self-possessed, and feel that we can carry the calmness of our secret devotions into our conversation, and plead *with* our friends as tenderly as we have pleaded *for* them, then is the time to speak. But how much of religious meditation, how much wrestling with our own spirits, and how much of prayer is often needed before we can reach this state. The peace that rests on a truly Christian countenance, like the rainbow on the cloud, tells by its very brightness of the violence of the storm that has prepared the way for it. May a kind Father mercifully still the tempest of our conflicting emotions, and give to us the calmness that we need. When the strength of a holy purpose united with a perfect faith, has thoroughly overpowered all subordinate and opposing influences within, there will be peace in the heart, and composure in the outward demeanor.

MR. WEBSTER'S SPEECH.

Our attention has been called to an article in the Daily Advertiser of last week, which criticises and condemns the remarks made by us on Mr. Webster's recent speech. The article is remarkable for its calmness, gravity and freedom from exaggeration and passion. Could the great subject of the times be always treated in this temper, most honest men would speedily reach the true merits of the question and come to wise and just conclusions. We speak of this, because we think the temper in which the subject is discussed is not less important than the special opinions which may be maintained.

We will add too, that Mr. Webster's speech is in this respect a model for Congressional debates. Whether we adopt all his views or not, his speech as a whole has the great and rare merit of being, notwithstanding the excitements surging around him, calm, judicial and senatorial in its tone and language. In manner and tone, as well as in the supassing ability with which his views are presented, it is one of the most remarkable speeches in the annals of Parliamentary eloquence. Those who are not convinced by his reasonings, must acknowledge and respect the weight and gravity and the unsectional, American character of what he says. Nor is our respect for his wisdom, nor our gratitude for his great services during a long public career in the least affected by finding ourselves sometimes dissenting from his views. When, however, Mr. Webster presents the reasons and the facts on which his conclusions rest, he appeals to our judgment; and we conceive that we pay that respect to him which is alone of any worth, not merely in giving to his opinions a consideration which we give to those of no other statesman, but also in stating as clearly as we can the points where his reasonings fail to convince us.

The correspondent of the Advertiser does not appreciate the amount of dissent from Mr. Webster's views. He speaks of it as confined to "a few religious people" and to "two Unitarian newspapers." But in truth, the views which we have expressed are in harmony with those which have found utterance, and generally a more unqualified utterance, through nearly the whole religious press of the North, as is shown in an article in another column.

The religious newspapers are numerous, many of them have an immense circulation, and they are conducted in most cases by men who have the confidence of the denominations with which they are severally connected. What is more, their editors belong almost invariably to the conservative class, they have few party relations or biases, and from all their mental habits are likely to be among those most loyal to the law.

It may be assumed that no publications better represent the general sentiment of the sober minded and stable portion of the North. When any course of legislation comes in conflict with the settled convictions of this class, we think it presents a case not to be lightly put aside, but one which should suggest the idea either that the course of legislation is wrong, or if right, that the grounds of it are not yet made sufficiently evident.

Except in his remarks on the efforts to abolish the slave trade and slavery and in the conclusions to which he finally comes, we should not materially dissent from the views so forcibly set forth by the correspondent of the Advertiser. In what it says of the duty and position of a legislator, it expresses the views which we habitually maintain. We would not have Mr. Webster any more sectional or un-American than he is. We remember that he is a Senator in the Senate of the United States, and we wish him to be faithful to the Constitution which he has sworn to support. We certainly shall not argue a question of Constitutional law with him, but though we perceive that his views on this subject are disputed, we are willing so far as our present purpose is concerned, to assume that they are correct. But granting all this, the correspondent of the Advertiser does not meet the difficulty. We have already, in a former paper, described the general impression produced by his speech. We will now confine ourselves to a particular point.

In this perilous crisis of the times, Mr. Webster was looked to by the whole country as the man more competent than any other to be the great Pacificator. In order to be such, he had the difficult, and perhaps impossible, task before him of proposing some plan which should meet, not all the wishes of either South or North, but which should secure to the South whatever rights it can justly claim under the Constitution, and which at the same time should not oblige the North to do or leave undone what would make it practically guilty of violating a higher Constitution than that of the United States. This may be a task beyond the power of any one. If it be a practicable thing, we have believed Mr. Webster the man most competent to suggest a plan which might reconcile these jarring elements, political, social, legal and moral. Has he done it? There are many who think that he has not.

We will refer but to two points. As one of the means of settling this question, he proposes the enactment of more stringent laws to secure the restoration of fugitive slaves. Now without examining the argument by which he would show that such laws would be Constitutional, but assuming that at any rate the specific law which he had in view is not required by the Constitution, for our present purpose it is a sufficient objection to the measure, that it will not help, but rather hinder, the very end he has in view. If such a law is passed, it cannot, as most Northern men believe, be enforced. Before a year has gone by, the South will perceive that the law is nugatory, and that so far as it has relied upon it, it has been deluded. It will discover that those Southern men who thought a law might be framed which could be carried into execution, did not appreciate the strength of public opinion against it. Whether justly so or not, the South will regard itself as having been, no matter how unintentionally, deluded under the forms of law—a thing not likely to promote a spirit of peace and union. On the other hand, a serious attempt to enforce such a law at the North would keep the whole land from Maine to the Mississippi in ceaseless agitation. Instead of allaying excitement it would lead to a demand for what would be, under the circumstances, a perilous experiment,—a change in the Constitution itself. When that question is forced on us as the only alternative by which to escape from slave-taking and slave-surrendering, the North will be nearer disunion than the South. We can hardly conceive a measure better fitted to kindle into a flame the jealous and hostile passions both of the South and North.

In regard to the New Territories, we want evidence that the facts on which Mr. Webster's plan is founded, are as he judges them to be. We are accustomed to place reliance on his opinions and on his means of information, but in this case, we see no sufficient proof that slavery is excluded from New Mexico by a law of nature. On the contrary we believe what Southern men declare, that the only thing which has or will shut slavery from this region, is the insecurity of slave property arising from the agitation of the question of slavery, the fear of the Mexican law, or of the Wilmot Proviso. A plan which leaves this territory open to the advance of slavery, leaves open an avenue through which will enter in every form of strife and agitation.

Admitting then, as we do, that the view taken by the correspondent of the Advertiser respecting Mr. Webster's position as a Senator is a just one,—that as a Senator he must legislate under and within the Constitution and not beyond it,—and without raising any other questions, the fundamental difficulty remains, that his plan, as a plan for the reconciliation of the conflicting rights, interests and convictions of the South and North, is not suited to accomplish its purpose. It seems to us that it is a plan which will minister to the irritation of the North and utterly disappoint the South.

We shall not, however, pursue this discussion. Though unable to acquiesce in the line of policy which Mr. Webster would adopt, we believe that the simple statement, in a form so calm, dispassionate and statesmanlike, of a plan for the settlement of the great questions of the day, is a matter of great moment to the country. If it be not itself the plan which the exigency demands, it will do much towards preparing the way for and suggesting the true one. We have confidence in the integrity of our public men. We are not disturbed that there are among them so many conflicting opinions. On the contrary, if their discussions are conducted in the calm and conciliatory tone of Mr. Webster's speech, we believe that it is through their differences and the continued discussion of them, that we are finally to reach a true conclusion.

We must, in conclusion, add one word more, to express our unqualified reprobation of the spirit in which Mr. Webster's speech has in some cases been received by those who object to his views. This habit of charging base motives upon all occasions on those who differ from us, is unspeakably bad and pernicious,—only less bad than being governed by the motives one's self. In the case of one like Mr. Webster, whose great and undeniable services to the country could never be repaid even by its highest honors, and whose course through such varying circumstances has been so signally consistent, to heap slanderous charges on him because, as it becomes him as a legislator to do, he abides by the Constitution, or because the plan which approves itself to him as the best, is not equally satisfactory to all, is something which the warmest opponent will, in his sober second thoughts, regret. The great men of a community are its best treasures. We have a common interest in guarding their characters from injustice. Let us dissent from and oppose their opinions so far as we find reason for doing so, but out of respect for ourselves, if on no better grounds, let us hesitate before we usurp the attribute of Omniscience, and attribute unworthy motives to those who in difficult positions fail of doing what we wish to be done.

LEGISLATION ON SLAVERY.

COMMENTS OF THE PRESS AND SPEECHES IN CONGRESS.

We are told in an exchange paper, and we quote it as a specimen of a not uncommon way of thinking in regard to those who think that the Constitution contains requisitions which are immoral, that, "their only resource as moral men is to deport themselves to some other country, where there is no extradition of slaves under the law." On the contrary, we think it their business to stay where they are, and to do what they can to bring the immoral law, if any such unhappily exists, into harmony with the laws of justice. The Constitution itself is not a law of nature. Man made it and man may alter it. "But suppose it cannot be altered? What shall one in the meantime do?" We answer, that in all cases where obedience is not a direct and palpable violation of the law of God, it is to be obeyed. So essential are permanent laws, and they express the judgment of so many wise men, that the presumption should always be in their favor, that they are just and righteous. The burden of proof is on him who violates the law, to show that its requirements in that case are violations of a still higher law, and even then, he must be willing to encounter any penalties annexed to the disregard of the law, so long as it is unrepealed. No one can think more of the sanctity of law than we. We have no idea of rushing into anarchy as the first step towards improvement.

But we suppose that there is a law of more binding obligation than any one which Congress can enact or a State accept. It is possible for two laws, having a different origin, to come into such conflict, that obedience to one will be the violation of the other. In such a case, what is one to do? The paper from which we have quoted above, would consider the law of the land binding and unchangeable, and forever to be obeyed without question. We answer, that the good citizen will do all he can to improve the law, and in the meantime, if pushed without remedy into this dilemma, will show that respect for righteous human laws which will at least preclude him from taking any active part in carrying into execution those which are *obviously* unrighteous. We trust that this will never be more than a theoretical question—that no law will ever be passed which can subject the citizen to the melancholy alternative of disobeying it, or of disobeying the higher law of justice and humanity. What ought to be done in such a case, we will not here say, intending, as we do, to state hereafter our views on this subject by itself. But whatever we might think right to do, we cannot but remember that our laws already recognise the sanctity and supremacy of the moral law, in the various exemptions granted to Quakers and others, on grounds of conscience. And in the honors paid to the heroes and martyrs of the past, the world acknowledges, in no doubtful terms, that there may possibly be no more righteous work than disobedience to an unrighteous law.

May not human laws, as a matter of fact, be repealed in more than one way? Are they not sometimes repealed by the improving conscience and growing intelligence of the age? Suppose that some forgotten Statute were unearthed from among the laws of this Commonwealth, requiring that Witches and Quakers should be hung or burned. Would respect for law require us to execute all who come within the original meaning of the Statute? The idea is simply absurd. It is not in this way that the law is honored, by sacrificing to it common sense and common justice. All men would say, that, without any express vote, the law had been repealed by the growing light and intelligence of mankind, and though on the Statute Book, was obsolete and dead. There are some things which must be taken for granted in this world, and one is, that an obviously unjust law was not such in the intention of its framers; that it would not have been in the Statute Book if its framers had perceived its injustice; and that (governing ourselves rather by the intention than the letter of their enactments,) the treating of such a law as if it were obselete, is a very different thing from the violation of an obviously and confessedly just law. This is the way, that, under a growing civilization, society, in many cases, gets rid of bad laws. They are first disused, then almost forgotten by the mass of men, and finally repealed.

Let no one understand what we have said as implying the want of a just appreciation of the importance of loyalty to the laws of the land. It is because this is so essential, and because nothing but the saddest and direst necessity could lead us to disobey them, that we demand of our legislators to respect the moral convictions of the people. We want no trifling here, no logic used to tame and deaden the conscience down to a subserviency to bad laws; but we want the laws raised to that level at which just men can obey them, and not sacrifice their sense of right.

We do not propose to comment on all the speeches that have been and will be made in Congress on the subject of slavery. But there are certain general criticisms, which, in reading them, have been suggested to our minds. In many of them, one great difficulty,—so it has appeared to us,—has been their partisan character. They have been Northern, or Southern, and not American. There is need of judicial speeches, not those of an advocate—speeches, too, which remember neither the 18,000,000 whites alone, nor the 3,000,000 blacks alone, but all, and which propose righteous measures which look to the welfare of all. A partisan philanthropic speech which ignores the true points of difficulty, and which is made for Northern reading, is scarcely less out of place than a pro-Slavery speech made for Southern reading.

We think that some confusion of ideas, both on the part of those who have spoken in Congress, and in the judgments of those who read the speeches, has been occasioned by neglecting a very obvious consideration. Slavery may be viewed under two different aspects;—first, in relation to the law of the land; and, secondly, in relation to the moral law on which the law of the land must itself rest, if it is to have any solid foundation. In order that the subject, as a practical one, may be properly discussed, it must be viewed in relation to both. We object to the line of argument adopted by many members of Congress, because they treat what is even more a moral than a legal question, as if it were purely and exclusively a legal one. It may do for second-rate demagogues to adopt the convenient and very intelligible moral system, which says that religion and morals have nothing to do with politics; but any man who holds a place in Congress, must know how necessary it is for all wise legislation and true statesmanship to take into account the moral convictions of a people. And when legislating respecting institutions which stand related vitally to the conscience of every man in the country, their moral bearings are first of all to be considered. Not that we would have Members of Congress go beyond the Constitution. Scarcely a worse evil could befal the land than to have the passion of the hour usurp the place of that instrument. But under the Constitution, there is great choice as to the course of legislation, and while one course may defy, another course may respect, the moral convictions of the people. We think that the deficiency felt in the case of many speeches is just here, that they treat Slavery as if the moral feeling and judgment of the country were hardly to be seriously taken into account in determining what line of policy under the Constitution should be adopted. Such speeches do not cover the whole ground, and therefore do not meet the demands of the occasion.

At any rate, for a Northern man, when discussing the subject of slavery, to forget the slaves; in treating of human rights, to remember only the rights of the slave's master; to treat a mixed question of law and morals, as if it were solely a question of law; to maintain a Constitution framed for the defence and maintenance of human liberty, and to interpret its provisions, as if its first object had been to create and promote human slavery; to be eloquent in defence of what is done to hold men in bondage, and severe and critical on what is done to protect men from bondage, is to be wanting to the exigencies of the time, and the demands of his position, whether as a representative of the North, or a wise legislator for the country as a whole.

As we have already said, we object to many speeches by Northern men, because they have been partisan and not national. A sectional speech even in defence of liberty does not answer for this emergency. But those speeches which in general tone and spirit are partisan on the side of Slavery, and which are fitted to make men acquiesce more patiently and willingly in its permanence and possible extension, are not speeches to be made by Northern men. They do not give utterance either to the mind or conscience of the North. If thought by the South to do so, they will ultimately prove as unjust to Southern confidence, as they are to Northern convictions.

RESTORATION OF FUGITIVE SLAVES.

DANGER IN PRESSING THIS MATTER.—THE SENTIMENT OF THE RELIGIOUS PRESS.

We have received from "a sexagenarian subscriber" a communication commenting severely on our article in regard to the proposed law for the giving up of fugitive slaves. All parties to this controversy should remember that the matter under discussion is not a provision in the Constitution, nor a law under the Constitution, but simply a resolution offered in the United States Senate and advocated by Mr. Webster. While this discussion is still pending in Congress, we certainly can, without treason against the Constitution, suggest as a reason against the passage of the law, that it must come directly into collision with the deepest moral convictions of a great portion of the people in the free States, and require of them a service which they cannot pay without violating their feelings alike of justice and humanity. The Constitution can hardly expect Senators to pass laws which they know must prove inoperative. But without pressing this point farther or insisting upon an argument which, as the writer in the Daily Advertiser shows, lies open to great and weighty objections, we would here offer some general considerations which seem to us of momentous importance at a time like this.

Our government rests upon two things for support, an intelligent moral sentiment and a reverence for law. Whatever weakens either of these, impairs the security of society, and so far endangers our national existence. Any law which violates the conscientious, moral convictions of large classes in the community, tends on the one hand to vitiate the morals of the people, and on the other hand, by rousing the moral sentiment against the law, to bring the government into disrepute. These are considerations of the gravest possible character, which no wise statesman, whether in or out of the Senate, is at liberty to overlook. It is not because we desire a revolution, but because we dread and shrink from the possibility of such a thing, that we deprecate an act of legislation, which, stirring up against it the moral sentiment of thousands and hundreds of thousands, must lessen the respect for law in large classes of intelligent and conscientious men, who are usually above all others upholders of the law, and who shudder at the thought of finding themselves even passively on the side of those who resist it. Just in proportion to the strength of their moral convictions and the strength of their reverence for the law will be their repugnance at being called upon to carry out what they consider an unrighteous law. A wise government will hazard almost any experiment sooner than such a course of legislation as will oblige large bodies of men like these to choose whether they shall obey the law of the land, or what they believe to be the law of God. Nothing but the most overpowering necessity will justify a government in subjecting its citizens to such a trial.

It is possible that we, as moral teachers, may exaggerate in this particular case the importance of consulting the sense of justice and humanity among our people; and it is quite as possible that those accustomed to act upon the community mainly through the laws, may exaggerate the importance of a specific mode of legislation, and overlook the weight of moral feeling which they are thus arraying against the government. In regard to Mr. Mason's resolution for the restoration of fugitive slaves, if our word might reach any one of our national legislators, we would entreat them to consider well the deep-seated religious convictions of the Free States in regard to Slavery, and the effect which it must have on our citizens to compel them to lend any thing more than a distant and passive support to an institution which they abhor. One thing more we would most earnestly ask, that our lawyers and statesmen should beware lest in their anxiety to establish the paramount authority of law, they should confound all moral distinctions and undermine the principles of moral and religious rectitude which alone in a free government like ours can give permanent authority to the law.

In order to afford some idea of the state of feeling in the different religious bodies, we give below short extracts from different religious papers. We give them not as our own views, but as a record of the views and feelings of others.

The Watchman and Reflector, the leading Baptist paper in New England, says:—

"Mr. Webster has also poured oil on the troubled waters, though in so doing he has compromised his position at the North, which can never sanction any concession, even with the alternative of disunion before it."

The Congregationalist, a very able and conservative paper, says of Mr. Mann's speech:—

"There is in it nothing of that time serving policy, that blinking of great moral questions to subserve a present end, that too obvious truckling to Southern prejudices and Southern interests, which strike us so painfully in the recent speech of another and still more distinguished son of Massachusetts. We rejoice that we have at least one representative in Congress who has not yet learned to bow the knee before the Moloch of Southern idolatry."

The Puritan Recorder, a paper seldom carried away by any violent philanthropical impulse, cannot sanction Mr. Webster's remarks on the delivery of fugitive slaves. The Christian Mirror, equally remarkable for its candor and its calmness in such matters, in commenting on Mr. Webster's speech, says:—

"We hold it to be a fixed fact, that men in the free States will not suffer themselves to be employed in slave-catching, come the demand whence it may. They feel themselves prohibited by a law which no mortal can set aside with impunity."

Zion's Herald, the organ of the great Methodist denomination in New England, says in regard to the law for the delivery of fugitive slaves:—

"If Mr Webster's influence in Congress should lead to new federal laws, as he intimates, imposing upon the North this ignominious iniquity, the curses of all his Northern fellow-citizens will follow him through life, and the curses of their children fall upon his grave. We consider his position on this subject the most extraordinary in the whole history of Northern statesmanship. Every true American feeling and every moral sentiment of the North must revolt at it."

The New York Evangelist, a paper remarkably moderate and conservative in its tone, with a larger subscription list, we suppose, than any other religious paper in the United States, except the N. Y. Observer, says:—

"They tell us it is not 'neighborly,' not to become slave-catchers. We reply by asking—Who is our neighbor? Is our neighbor anything short of man—immortal man—created in the image of God? It is because humanity must be, and is, included in the term "neighbor," that we cannot do it. The conscience—it is not fanaticism, it is not weakness—it is the enlightened, Bible-instructed conscience of all the North that says, we cannot do it. No human power can alter this determination. Our consciences cannot be bound by any human compact to do that which, were it done to our children, would make life of no worth to us."

Even the New York Observer, though sustaining Mr. Webster's views, because required by the Constitution, is obliged to admit the strong feeling that exists here on the subject, and says:

"We believe it would be difficult to find a respectable man at the North whose feelings would not revolt at the thought of aiding in the capture of a fugitive slave.

"Northern men who warmly love their Christian brethren at the South, and hold them in the highest respect, feel as strongly on this matter, we believe, as any men in our community. They have a deep sense of degradation in connection with this provision in our constitution. They regard it as humiliating to be under obligation to seize and deliver up men who have escaped from bondage."

The N. Y. Independent, which is in many respects the ablest religious paper in the country, comes out on this subject as follows:—

"When such men as Henry Clay, Lewis Cass, and Daniel Webstar, stand up without a blush to declare that Northern citizens are bound to provide for catching and restoring fugitive slaves, they separate themselves from the sympathy of nine out of every ten true men in the North and West. Does Mr. Webster believe that he is the Exponent of Massachusetts, or of New England, in this monstrous inhumanity? Pass enactments enough to fill all the archives of the Senate, and your slave-catcher shall not budge an inch faster or farther than he now does in the North. Every village will spurn him; every yeoman along the valleys will run the slave and trip the shameless hunter. Bread and shelter, protection and direction will be the slave's portion north of Mason and Dixon's line, with more certainty and effect every year that elapses, until the day of Emancipation. It will be so, not from any special liking to the blacks, for they are not favorites; not from any hostility to the South, for on every other question than slavery, the South will find no truer friends than in the North. It will be so, because since the world began the sympathies of common men have been with the weak and oppressed. In that sympathy they have conformed to a fundamental law of humanity which lies deeper in the consciousness of honest men, than any national compact can ever go. Man cannot plant parchments as deep as God plants principles."

We might multiply our quotations to almost any extent. Every one of these papers, in its political views and sympathies, belongs to the conservatives, and lends all its influence, except in the most extreme cases, to sustain, support, and carry out the laws of the land. We have never before, on any great and agitating subject, found such unanimity of opinion running through the religious press. This unanimity is the more significant and remarkable, inasmuch as it places these papers, towards the law, in an attitude which does violence to all their former habits of thought and feeling, and obliges them in this respect to hold a position which they cannot occupy without pain and regret.

SMALL UNITARIAN SOCIETIES IN THE WEST.

We have at the West only a few scattered societies. The congregations are small, and we are in danger of undervaluing their importance. In the centre of a large and thinly inhabited district, for example, is a society with an intelligent and most devoted minister. His congregation seldom numbers more than fifty or sixty. It seems a small field for labor, and hardly worthy of our attention. But for forty miles round, are New England families, sympathising in their religious views with us, but finding little sympathy in the religious institutions and teachers near them. They have no means of procuring our religious writings; in many cases baptism is refused to their children, they are not admitted to the communion table, and are looked upon as unbelievers. They feel isolated—cut off from religious fellowship. In sickness, in bereavement, at the approach of death, there is no religious counsellor to whom they can look for comfort and support. But, twenty miles off, is established a society of their faith. There is a devoted pastor whom they may call upon in their sorrows, and whom they may visit in their perplexities. In all these little settlements, for a distance of forty miles, he makes occasional excursions, holds religious meetings in school-houses and private dwellings, partakes of their hospitality, refreshes them with religious intelligence, furnishes them with tracts and other religious books, not only for their own use, but to distribute among their neighbors. Such a visit is a green place in the desert. They feel a personal interest in his church. They go there perhaps on a communion Sunday,—meet other religious friends,—provide themselves with new books, and go home with new cheerfulness and a stronger faith. In this way a minister whose congregation seldom numbers more than fifty or sixty, may be the means of carrying religious strength and comfort into hundreds of families. Shall we not be ready to contribute something for the support of such a ministry?

The Trial of Prof. Webster. Under this singular heading, the Christian Times remarks as follows:

"The doctrine has been strenuously insisted on in this vicinity, for the last thirty years, that the cultivation of the intellect, of the social affections and the manners, is all which the Bible demands for admission into heaven. Of course, the *religion* of the class to which we refer, has come to consist of intelligence, amiability, refinement of manners, and unblemished morality. There are multitudes among us, who sympathize with Professor Webster in his theological views, who have no idea that anything beyond these is a prerequisite to salvation. But what can they say now?"

What does the Times mean by these remarks? Where in this vicinity has "the doctrine been strenuously insisted upon for the last thirty years, that the cultivation of the intellect, of the social affections and the manners, is all which the Bible demands for admission into heaven?" We never have heard any such doctrine insisted upon or in any way countenanced by any class of men. We do not know "what they can say now," for we know of no such men. But we do know that they "who bear false witness against their neighbors" are not fit subjects for the kingdom of heaven, however destitute they may appear to be of amiability and refinement of manners. Our brethren do themselves great injustice in many ways by an article like this.

Sectarianism. We are heartily sick of sectarianism, and almost equally sick of anti-sectarianism. The difference between the two—is only the difference between striking and striking back. Let us go on in our work, doing all that we can for the advancement of religious truth and religious principle, recognising as little as possible the sects into which the Christian world is cut up.

☞ Passengers in ship Havre, sailed on the 20th inst, from New York to Havre: Mrs. N. G. Carnes, two daughters and son, of New York.

NEW PUBLICATIONS.

THE CONVICT SHIP: by Colin Arrott Browning, M. D. Republished by Lindsay & Blackiston, Philadelphia. Boston: Crosby & Nichols.

This book is ill written, overloaded with Calvinism, prolix almost beyond precedent, and yet often negligent of the very details with which it most concerns the reader to be acquainted. But it is a most note-worthy record—full of the deepest interest to all who have, and profitable for instruction in righteousness to all who have not, faith in the power of the Gospel over the depraved and abandoned. It describes a voyage from England to the penal settlement of Tasmania, during which, of 264 convicts, no less than 114 became, (in the judgment of the author, who was their official superintendent,) sincere Christians, and the hold of the ship, fitted up as their temporary prison, was turned into "a little heaven below."

We have received from Crocker & Brewster the Harpers' Edition of Humboldt's Cosmos, as translated by Miss Otte. Her translation has at least as many merits and as few defects as any, and the mechanical execution of this edition is of the best style that can be afforded at a moderate price. The work has been too often and too ably reviewed to require further notice at our hand.

THE LITTLE HYMN BOOK: compiled for children at home and in the Sunday School: by Mrs. S B. Wood. Worcester: A. Hutchinson & Co.

A pleasant and cheap collection of moral and religious poems for the young.

WOMAN'S FRIENDSHIP: by Grace Aguilar.

This is a story of Domestic Life. It is a well printed volume, published by the Appletons in New York, and for sale in Boston by Crosby & Nichols.

GENERAL INTELLIGENCE.

SIGNS IN THE SOUTH. The citizens of Ogle county, North Carolina, held a meeting on the 25th of last month for the purpose of welcoming the admission of California, with her present constitution and boundaries. Resolutions were adopted, hailing with joy the admission of this new State with a constitution prohibiting slavery and the slave traffic within her limits; condemning Mr. Clingman and other Representatives, who had opposed the Wilmot proviso; and extending to their brethren of the North their warmest sympathies.

The Forsyth Bee, (Geo.) says:—"It is with shame and mortification we have to record the humiliating fact that the southern meeting, advertised to come off yesterday, at this place, turned out to be a perfect and entire failure."

EMIGRATION TO CALIFORNIA. A New York Exchange paper has the following:

"The emigration to California, in spite of all the reports about disease, poverty and death at the gold mines, is prodigious. During the last week, two thousand persons or more have left this city for San Francisco. The Georgia, the other day, took out some 700, the Empire City yesterday 336, and the Cherokee 277, besides others that have gone by sailing vessels round the Horn. The Crescent City, from New Orleans, took out about three hundred. The overland emigration from St. Louis is just beginning.

"The departure of the two splendid steamers, Empire City and Cherokee, for Chagres, yesterday, attracted several thousand spectators to piers 2 and 3 North River. At a few minutes past 3, the Empire City fired a gun, and then moved slowly from the dock, amid enthusiastic cheering from the passengers on board and the crowd on the wharf; and as she passed down the river, she was signalized by the ladies from the promenade at Castle Garden, who waved innumerable handkerchiefs in the breeze. She had nearly reached the Narrows, when the Cherokee left her moorings, and proceeded on her course, accompanied by similar demonstrations of rejoicing and wishes of a speedy and safe journey."

VENICE DESERTED. Recent accounts give a gloomy picture of the appearance of Venice. The city is said to be almost a desert. The Place of St. Mark, which we well remember to have been thronged with crowds of gay Venetians, but little more than two years since, is depopulated. Not a vessel lies in the Lagunes. It is stated that no less than fifty thousand persons have demanded and obtained passports to leave the city forever. This is doubtless an extravagant statement, but unquestionably many thousands have left. Such is the effect of the late struggle.

FREE COLORED CITIZENS. The following resolution has been introduced into the Senate by Mr. Baldwin, of Connecticut.

"RESOLVED, That the Committee on Commerce be directed to inquire whether any legislation by Congress is necessary to afford to the colored citizens of any State who may, in the prosecution of their lawful pursuits as mariners, enter the ports of other States, protection in the enjoyment of the privileges and immunities of citizens, protection as guaranteed by the Constitution of the United States."

We hope this subject will receive the consideration it deserves. It is a matter of almost daily occurrence in a Southern port, for colored sailors, who have been born at the North, and who are citizens of Northern States, to be incarcerated in a jail or prison, from the time their vessel arrives in port until it departs.

This is done by the Southerners, for the purpose of *protecting their property* from the company and example of free blacks. At this time, the South is urging upon Congress the necessity of adopting more stringent measures for the protection of their *human* property. We trust the North will not be less anxious about the safety and well being of its own *free citizens*.

NOVEL PETITION. A petition was presented in the House of Representatives yesterday, from Mr. Josiah Oakes, setting forth an account of the grievances suffered by him during the last five years, by his being deprived of his "liberty, property, immunities, and privileges," and confined in a private mad-house, the same being done by some of his relatives, who charge him with insanity. The petitioner stated that he had appeared to the judicial tribunal, but being past three-score-and-ten, the chances of nature, added to the injurious effect upon his health, of such grievances as those under which he is still suffering, might, considering the "delays of the law," prevent his obtaining relief to the end of his life; and he therefore prayed that an act might be passed by the Legislature, providing that in all causes in which the question of guardianship over a person accused of insanity or incapacity is involved, the same shall be tried before any civil causes on the docket, and thus guaranty to every citizen the amplest protection in the enjoyment of his natural and civil rights, and prompt redress in case of conspiracy against the same.—*Courier.*

TEMPERANCE IN NORWAY. The February number of the American and Foreign Christian Union states that the temperance cause is making "glorious progress in Norway." A few years ago the Diet passed an act to abolish all the distilleries of the kingdom in ten years. They next imposed a heavy tax on all *stills*, which broke up the small distilleries. In addition to this, they have employed agents to visit the distillers, with authority to compensate them for losses, if they will abandon the business. This is regarded as only preparatory to an act to sweep away all disulleries from the land. The members of the craft in this country will doubtless stigmatise these sumptuary laws; but they are no more so than those which regulate the sale of poisons by the druggist.

NEW MEXICO. The Washington correspondent of the New York Commercial communicates the following interesting facts in relation to New Mexico and its applications for a territorial government:

"The confirmation of several important diplomatic appointments, including that of Mr. Rives as Minister to France, proves that the majority in the Senate are not influenced by a spirit of blind and indiscriminate hostility to the Administration. Mr. Bradbury's resolution, calling for the reasons for the dismissal of many persons from office since Gen. Taylor came into power, is set down for consideration to-morrow. It had been generally understood that there would be no action on pending nominations in cases of removal from office, until this resolution should be disposed of. I have not taken the trouble to make a particular examination into the facts, but I believe several of the gentlemen confirmed on Monday are successors of persons removed by the present Administration. If this supposition be correct, it is a decisive indication that the majority attaches very little consequence to Mr. Bradbury's movement.

I learn that the case of Mr. Smith, delegate from the people of New Mexico, has been for some time under the earnest consideration of the committee on elections. The committee is said to stand four in favor and four against his admission to the House. The doubtful or undecided member is Mr. Strong, of Pa. If the committee report favorably upon Mr. Smith's claim, he will be admitted with little opposition, but an adverse report would probably be sustained by the action of the House. Mr Smith is a gentlemen of intelligence and good address, and I believe a lawyer. He is a native of Kentucky. He has prepared a memorandum of facts concerning the territory, which is a very interesting paper. The people of New Mexico are united in sentiment respecting the claim of Texas to jurisdiction over them. They look upon it with contempt, but any attempt to enforce it they would resist by force. The Judge appointed by Texas for the district of Santa Fe, met with no sort of deference or encouragement, and has returned without doing anything to strengthen her pretensions.

The population of New Mexico consists of about 80,000 Mexicans and 1500 Americans. They are all decidedly opposed to slavery, but the Mexican inhabitants cordially detest it. They claim that their boundary on the South is the 32d parallel, and runs a little north of El Passo. They say this town, though it does not belong to them, was never within the limits of Texas, but is separated by 600 miles of rocky desolation from her inhabited territory. It was formerly in Chihuahua. It will be assigned to Texas. The New Mexicans believe that the only motive of the State of Texas in adhering so obstinately to a mere pretence of right over their territory, is to be enabled to sell out at a good price to the General Government; and that is a very probable conjecture.

The cultivated portions of New Mexico consist of the valleys of the Rio Grande and the lateral tributaries to that stream. By far the greater part of the habitable territory is on the east side of the Rio Grande, and contains at this time not less than three-fourths of the whole population. The valley of the Rio Grande is not upon the average more than a mile and a half wide. From the summits of the bluff on each side stretch dreary deserts, but to the northward of Santa Fe there is a region of timber and grass, good for stock raising. The western boundary of New Mexico will be a dividing ridge between the Rio Grande and the Colorado Gila, whose branches approach very closely to the former stream.

The territory of New Mexico therefore will extend from latitude thirty-two to forty-two, but will be very narrow in its extension from East to West. It is one of the oldest settled portions of this continent. Its productions and capacities are pretty well determined. They are such as will afford no foothold, no support to slavery. Labor is already exceedingly cheap, the returns upon investments in agriculture are small, and mining has been almost abandoned.

The Mexican population is intensely prejudiced against slaverly, and the American inhabitants have no sympathy with it. If, however, by the intervention of the Federal Government in her favor, Texas should succeed in enforcing her claim to jurisdiction, slavery will be a recognized institution there, which it never can become otherwise.

If not admitted as an organized territory now, New Mexico will doubtless appear at the next Congress as a state, and must of course, she having a sufficiency of population, be admitted."

THE OCEAN STEAMERS. The ensuing season bids fair to be one of unrivalled activity among the various lines of Ocean Steamers. A new line is established between this port and Liverpool, direct, to be known as the United States Mail Steamship Company, and to be composed of five first class steamers. The "Baltic," the fourth of the line, which was launched on Saturday, is the largest ship ever built in this country, second to none built in the world. Her burthen is three thousand tons, the same as that of the famous steamship Great Britain. The ships composing this line are as follows:

Steamers Atlantic,	Capt. West,	Pacific,	Capt. Nye,
" Arctic,	Capt. Luce,	Baltic,	Capt. Comstock,
" Adriatic,	Capt Crafton.		

Cunard's line will be greatly strengthened by the accession of two fine new Steamers, the "Asia" and "Africa." The ships comprising this line will be the

Asia,	Africa,
America,	Europe,
Canada,	Niagara,
Cambria,	Hibernia,
Caledonia.	

The "Asia" is the largest ship of the line. She was launched at Greenock on the 31st ult. Her length is 265 feet, breadth 37 feet, and tonnage 2,226 tons, n. m. No notice has yet been given of the time these steamers are to commence running weekly, but we presume it will be in April.

The Ocean Steam Navigation Company between New York, Southampton and Bremen, will run as heretofore. This line is composed of two ships, viz: the Hermann, Capt. Crabtree, and Washington. Capt. Floyd.

In addition to the above, there is a line of steamships established between New York and Glasgow, the first of which, the "City of Glasgow," is now being built and is already in a state of forwardness. She is a three decker of 1600 tons burthen, and is to be propelled by a screw 13 feet in diameter, and 18 feet pitch, which is to be worked by two lever beam engines of 150 horse power. She was expected to be launched about the last of February, and to be ready for sea in six weeks thereafter.

Since the commencement of the California emigration the demand for steamers has been very great, as every thing available has already been pressed into that service. The following steamers have left this port, to ply on the waters of California and the Pacific:—Senator, Hartford, (propeller,) Spitfire, West Point, Eudora, (propeller,) Sea Gull, Tobago, W. J. Pease, Chesapeake, Gold Hunter, New World and Wilson G. Hunt. The Confidence, and Goliah are also said to be fitting out.

The following are now engaged as regular packets between this port and San Francisco:—

On the Atlantic Side.	On the Pacific Side.
Crescent City, Howard & Son.	Oregon, Howland & Aspinwall,
Empire City, "	Panama, "
Falcon, Marshal O. Roberts.	California, "
Ohio, "	Unicorn, "
Georgia, "	Tennesee, "
Cherokee, Howland & Aspinwall,	Caro ina, "
Philadelphia, "	Isthmus, Marshal O. Roberts,
	Columbus, "
N. Y. Express.	Sarah Sands Howard & Son,
	New Orleans, "

THE BOY T. H. SAFFORD.—This remarkable mathematical genius, who has attracted so much attention by the early developement of his peculiar powers, is made the subject of remark by Prof. Pierce, of Harvard College, in his report to the Visiting Committee of the Lawrence Scientific School. Safford attended the Professor's lectures on Analytical Mechanics, and showed himself perfectly competent to master this difficult subject of research. Up to this time, he fully realizes his early promise of extraordinary powers as a geometer, but his friends notice with alarm that his body does not keep pace in growth with his intellect, and that he is not gaining that robust health so necessary to a strong mind. It will be remembered that he is under the charge of Edward Everett and Professor Pierce, and is supported by the liberality of gentlemen in Boston

THE PAST WINTER.—A scientific correspondent of the Providence Journal gives the following results of his meteorological observations for the past winter, compared with previous ones.

"1. The mean temperature of February, 39 ° 2, is very nearly *ten degrees* higher than February of the last year, and just about *six degrees* higher than the average of this month for the preceding eighteen years. Maximum temperature 52 ° on the 10th; minimum, 0 ° on the 6th; range, 52 °. In a period of nineteen years, three Februarys have been warmer than the present, viz: Feb. of 1834, mean temperature 33 ° 0; 1840, mean temperature 32 ° .9, and 1842, mean temperature 34 ° .4..

2. Snow and rain fell on 8 days—total amount in water 3.38 inches, being about *three quarters* of an inch more than the average quantity for February.

3. The prevailing winds have come from some point between the N. and E. 1 day; between the E. and S. 3 days; between the S. and W. 8 days; between the W. and N. 16 days. On the average, *three and a half tenths* of the sky have been covered with clouds, leaving six and a half tenths clear, which is an unusual amount for this month.

The mean temperature of the three winter months December, January and February, for the last five winters, are as follows:

1845-6, 24 ° .7; 1846-7, 29 ° .6; 1847-8, 32 ° .4; 1848-9, 28 ° .1; 1849-50, 31 ° .3. The mean temperature of the same for the last eighteen winters is 28 ° .4.

The past winter was about *three degrees warmer* than the average, and yet more than one degree colder than that of '47 and '48. The warmest winter in the above period was that of '41 and 2, the mean temperature being 33 ° .0; the coldest was that of '35 and 6, mean temperature being 22 ° .4, presenting the wide range of 10 ° .6 in mean temperature."

THE CHEROKEE NATION.—The National Council of the Cherokees has been occupied for several weeks in devising some plan of paying their national debt, amounting to $100,000.—Their nation is divided into eight districts, each furnishing three Representatives and two Senators to the National Council. For several years the nation has sustained 22 district schools, and proposes soon to establish an orphan asylum and two large Normal schools. About $22,000 are expended by government annually, for the support of common schools, in which the Christian religion, farming, some of the useful trades and ordinary literature are taught. Most of the Cherokees have more or less education, and are extremely ambitious to rival their white neighbors in every art. Tahlhquah, the Cherokee capital, is a pretty village, containing some good brick dwellings and a court house. John Ross has been the Cherokee chief since 1828. He is wealthy, and lives in good style. His annual salary as President is only $500. Members of Council are elected for two years, and receive $3 a day during session.

Cassius M. Clay is engaged in showing up the grammatical blunders, absurdities, &c of the new Constitution of Kentucky. He says that the document is blind, deaf, dumb, and without sensation, and pathetically exclaims, "Who shall deliver us from death!"

UNITARIANISM AT A DISCOUNT IN MONTREAL. The Mercantile Library Association of Montreal, a public incorporated body, has expelled the New York Christian Inquirer (Unitarian paper) from its news room, on account of the insidious tendency of the articles which are found in its columns. [Presbyterian.

From this we infer that Montreal Trinitarians and the Presbyterian are afraid to meet the arguments of Unitarians, but expect to put down their doctrines by "expelling" their publications from public reading rooms. If they are satisfied with this way of confuting arguments, we are satisfied—that in their opinion they have no more effectual way. But seriously, are there not intelligence and liberality enough in Montreal to see that this mean act of expulsion is rescinded, and a paper of so high an intellectual and moral character, as that expelled, is brought once more within reach of their citizens!

NOTICE. The season is rapidly approaching when a greater call will be made for our books than ever before; and we ought to be prepared to answer it promptly and generously. Newspaper bundles are rather too bulky to be sent West for gratuitous distribution; and an old paper seems much older than anything else of its own date. But, any of the former tracts, any of our Monthly Magazines, any religious treatises, or Hymn Books of modern times, will be thankfully received at 111 Washington street, and carefully used for the greatest good of the greatest numbers. As Brother Conant writes that his stock is nearly exhausted, and we all know that his opportunities of doing good by books are nearly unlimited, we ought to rejoice to use every instrument Providence has placed in our hands, and keep the missionary supplied with fit tools for his work.

NEWS FROM THE CHURCHES.

INSTALLATION AT PROVIDENCE. Rev. Mr. Hedge, late of Bangor, Me. was installed on Wednesday the 27th over the Westminster church in Providence.

The Services were as follows: Introductory Prayer and Selections from the Scriptures by Rev. Mr. Farley of Brooklyn, N. Y. Prayer of Installation by Rev. Mr. Lothrop of this city. Fellowship of the Churches by Rev. Dr. Hall of Providence. Sermon by Rev. Dr. Burnap of Baltimore, Md. Address to the Society by Rev. Mr. Osgood of New York. Concluding Prayer by Rev. C. T. Brooks of Newport, R. I.

WOBURN. Rev. Henry F. Edes is about to dissolve his connexion with the Unitarian society in Woburn.

REV. MR. HEDGE. We copy the following paragraph from the Bangor Whig of March 5th:

Rev. Mr. Hedge, of the Union Street Unitarian Church in this city, preached his farewell discourse to his people on Sunday. The high reputation of Mr. Hedge as a scholar and eloquent pulpit orator, brought out on this occasion a thronged house. We are entirely unprepared to report the discourse, and to give a mere skeleton would do the speaker injustice. It was highly appropriate, interesting and touching.

We feel, as a citizen, that it is a loss to Bangor to part with Mr. Hedge. He has been here in his strength, in the height of our city's prosperity, and has contributed no small portion to our city's reputation.

UNITARIAN SOCIETY IN CALAIS, ME. This is a small society, laboring under disadvantages, and not able to keep up preaching through the year. They are in want of a preacher, and of books and teachers, which they can pay for only in part. May not some assistance be given to them? Whether they have a minister or not, we hope they will keep up a Sunday school and hold meetings for religious improvement among themselves.

TEACHER'S INSTITUTE. We would call attention to an advertisement in another column of a Teacher's Institute in the town of Framingham, to commence on Monday, April 15. These Insitutes do great good, calling attention to the subject of Education, by awakening a new interest among teachers, and by communicating important instruction in the duties of their office.

☞ THE ANNUAL MEETING OF THE SOCIETY FOR THE PREVENTION OF PAUPERISM will be held in St. Paul's Church on Sunday evening next.

The Anniversary Address will be delivered by the Rev. JOHN WOART. Exercises to commence at half past seven o'clock.

The public generally are invited to attend.

ANDREW BIGELOW, THOMAS TARBELL, LEWIS E. CASWELL, } Committee.

march30

☞ SUNDAY EVENING LECTURES. The Eleventh Lecture of this course, will be delivered in Bedford Street Church, to-morrow evening, at 7 o'clock.

Subject. Life—A Trust, a Discipline, an Achievement. march30

☞ TEMPERANCE MEETING, on Sunday evening, the 31st, at 7 o'clock, in the spacious Vestry of the Methodist Church, Hanover Street. Several speeches of interest, on the subject of *Total Abstinence*. All are invited to attend.

march30 M. GRANT, President of Society.

☞ NEEDLE-WOMAN'S FRIEND SOCIETY. The Annual Meeting of the Needle-Woman's Friend Society, will be held in the Chapel of Rev. Mr. Waterston's Church, Bedford Street, on Wednesday, April 3, at eleven o'clock, A. M.

** Ladies interested in the employment of the Poor, are invited to attend.

march30 M. F. QUINCY, Secretary.

MARRIAGES.

In this city, March 14, by Rev Dr Frothingham, Mr John E. Abbott to Miss Ann Maria Richardson.

March 18 Mr George Newcomb to Mrs Elizabeth Dobson, both of Boston.

March 20, Enos Briggs to Mary C., daughter of Benj. Burgess, Esq.

In Roxbury, Mr Alexander F. Leslie of Milton, to Miss Anne N. White of Brookline.

In West Cambridge, March 14, Mr Joseph A. Merrifield to Miss Susan L. Smith of Woburn.

In Brookline, Mr Jacob Flagg, Jr., to Miss Mary Rebecca, only daughter of Dexter Perry.

In Brunswick, Me., March 13, E. P. Robinson of Bridgewater, to Miss Mary A. Cox, daughter of James Cox.

In Concord, N. H., March 12, Mr Warren Gibbs of Sandwich, Mass., to Miss Nancy E. Bent of Plymouth, Mass.

In Providence, R. I., March 12, Mr George Heywood of Boston, to Miss Joanna P. Coombs of East Thomaston, Me.

In New York, March 14, Mr Asa Hapgood to Miss Lydia A. Crosby, both of Boston.

DEATHS.

In this city, on Tuesday evening, March 26, very suddenly, Hon. Samuel T. Armstrong, 66.

26th inst, at the residence of her son, (Mr David Reed,) Mrs Olive, relict of the late Rev Wm. Reed of Easton. 83.

March 22, Mrs Sarah Hunting, wife of Bela Hunting, Esq., 65.

March 17, of gastro enteritis, Charles Sturgis, son of Henry Grew, 14.

March 15, Mrs Harriet T. White, wife of Wm. A. White, Esq., of Watertown, 29.

March 18, James Harris, Esq., 59.

March 19, Mrs Harriet Pomroy, 75.

March 20, Mr Ephraim C. Davis, 50.

March 21, of whooping cough, John B. F. Higgins, 2 yrs, youngest son of Peter Higgins.

In Dorchester, March 23, very suddenly, Mr Stephen Clapp, 72.

March 16, Miss Eliza H. Bispham, 39.

In Brighton, of scarlet fever, Susan Elizabeth, only daughter of John and Elizabeth Greenwood, 6 yrs 5 mos.

In Hallowell, Me., March 19, Mrs Lucretia Page Rogers, wife of the late Col. J. F. Rogers of Boston.

In Hartford, Ct., March 15, at the residence of his son-in-law, Rev David Long, late Pastor of the First Church in Milford, Mass., 78

In Sacramento City, Jan. 10, Samuel S. Shaw of Boston, a member of the company which went out in the ship Edward Everett, and formerly a resident of China, Me.

OBITUARY.

Died, in Concord, Mass., on the 7th of March, Mrs Sarah Wetherbee, aged 64 years. In this sudden death, the family and friends of the deceased sustain a loss which is irreparable; for, during a period of near threescore years and ten, so quiet and unobtrusive had been her life—so mild and gent e her character—so constant and unvarying had she been in Christian duty—so domestic in habit—that endearments, other than those of consanguinity, had seemed to render her earthly presence necessary to the happiness of many. And yet, these very reasons should reconcile them to her departure—ripe in years and excellence;—for these alone could fit her to die. But, particularly, will her absence be felt in that little family circle, which was wont to cluster about that hearthstone, and to be enlivened by her cheerful spirit. Long will she be present in their memory. May their lives be like hers; so shall their deaths be as peaceful and happy. [Com.

GREAT COUGH REMEDY.
Ayer's Cherry Pectoral,
FOR THE CURE OF
COUGHS, COLDS, HOARSENESS, BRONCHITIS, WHOOPING-COUGH, CROUP, ASTHMA AND CONSUMPTION.

THE annals of medical science, affording as they do ample proof of the power and value of many medicinal agents, have furnished no examples to compare with the salutary effects produced by "AYER'S CHERRY PECTORAL."

The remarkable cures of diseases of the Lungs which have been realized by its use, attested as they are by many prominent professors and physicians in this and foreign lands, should encourage the afflicted to persevere with the strong assurance that the use of the "CHERRY PECTORAL" will relieve and ultimately cure them.

We present to the public unsolicited testimonials from some of the first men in our country, upon whose judgment and experience implicit confidence may be placed.

DR. PERKINS, President Vermont Medical College, one of the most learned and intelligent physicians in the country, considers it a "composition of rare excellence for the cure of that formidable disease, Consumption."

NORWICH, April 26, 1846.

Dr. J. C. Ayer—Dear Sir:—Agreeable to the request of your agent, we will cheerfully state what we have known of the effects of your CHERRY PECTORAL and they have been astonishing indeed. Mrs. Betsey Streeter had been afflicted with a severe and relentless cough, which reduced her very low; so low that little hope could be entertained of her recovery. Numerous remedies had been tried without effect, before the CHERRY PECTORAL. And that has cured her. George Watkinson Esq., had to our knowledge been afflicted with Asthma, *for eleven years*, and grown yearly worse, until the CHERRY PECTORAL has now covered the Asthma so far as to be free from any of its symptoms as we are. The Rev. Mark Dane had been so severely attacked with the Bronchitis, as to disable him from his duties, and nothing had afforded him relief until I Mr. Thorning) carried him a bottle of your PECTORAL, which cured him him at once, and he now officiates as usual in his place.

These are three of the cases in which we have known it successful, but never to fail. We have great pleasure in certifying to these facts; and are, respected sir, your humble servants. REV. DAVID THORNING.
HON. JOSEPH BATTELLE.

Among the distinguished authorities who have given their names to recommend CHERRY PECTORAL, as the best remedy that is known for the Affections of the Lungs, are "The London Lancet," "Canadian Journal of Medical Science," "Boston Medical and Surgical Journal," "Charleston (S. C.) Medical Review," "New Jersey Medical Reporter," Prof. WEBSTER, Harvard College, Pr f. BARTLETT, Pennsylvania University of Medicine, President PERKINS, Vermont Medical College, Dr. VALENTINE MOTT, New York City, PARKER CLEAVELAND, Bowdoin College, Prof. BUTTERFIELD, Willoughby College, Ohio, Prof. BRAITHWAITE, Leeds (Eng.) Medical School, Sir RICHARD KANE, Queen's College, Ireland, Prof. Rosenbaum, Leipsic.

The public have but to know the virtues and astonishing success of the "CHERRY PECTORAL," in curing diseases of the Lungs, when they will feel socure from these dangers, whenever this remedy can be obtained.

PREPARED BY J. C. AYER, CHEMIST, LOWELL, MASS.
march30 3m

ECCLESIASTICAL AND CHURCH HISTORY.

BURTON'S Ecclesiastical History of the first three centuries, 8vo.
Neander's General Church History, 4 vols 8vo.
Collier's Ecclesiastical History of Great Britain, 9 vols, 8vo.
Jortin's Ecclesiastical History, 2 vols, 8vo.
Fuller's Church History, Worthies, &c., 8 vols. 8vo, calf.
Mosheim's Ecclesiastical History, ancient and modern, 4 vols, 8vo, ca f.
Butler's History of English, Scotch and Irish Catholics, since the Reformation.
Bede's Ecclesiastical History of England, 12mo, calf.
For sale by LITTLE & BROWN,
march30 1is2os 132 Washington st.

LITTELL'S LIVING AGE. No. 307. 12½ cents. Commencing a New Volume.

CONTENTS.

1. Virginia Britannia—Spectator.
2. Naturalist, Part 2. Condors, Hen, Buzzard—Fraser's Magazine.
3. Coleridge's Works—Examiner.
4. Southey's Life and Correspondence—Examiner.
5. Tickno's Spanish Literature. "
6. Arctic Expeditions, Part 2—United Service Magazine.
7. Emerson's Representative Men—Spectator.
8. Tragedy of Helen Abercromby—Examiner.
9. Game of 20 Questions—N. Y. Evening Post.
10. Poor Velvet Embosser—Morning Chronicle.

With POETRY and several SHORT ARTICLES.

Published weekly, at Six Dollars a Year, by E. LITTELL & CO., corner of Tremont and Bromfield sts. march30

PRICE *Reduced*. Mr. Livermore's Review of the Mexican War. Mr. Livermore's Prize Essay on the Mexican War, is now offered at the low price of 25 cents a copy in paper covers, or 50 cents in cloth.
CROSBY & NICHOLS,
march30 1is2os 111 Washington st.

JAY'S Review of Webster's Speech. A Letter to Hon. Wm. Nelson, M. C., on Mr. Webster's Speech, from Wm. Jay. Price $1 00 a hundred. This day published by
CROSBY & NICHOLS,
march30 1is2os

SERMON Paper. A superior English article ruled to any pattern, for sale LOW. Also, French Letter Paper, VERY CHEAP. Just received by
CROSBY & NICHOLS,
march30 1is2os 111 Washington st.

ATHEISM in France. Translated from the French of Lamartine, 25 cents. Just received by
CROSBY & NICHOLS,
march30 111 Washington st.

GREENWOOD'S Hymns. $3 00 a dozen. 100 Copies for sale, at the above low price, by
CROSBY & NICHOLS,
march30 1is2os 111 Washington st.

EUTHANASY—New Edition. CROSBY & NICHOLS, publish this day, a new stereotype edition of Euthanasy, by Rev. William Mountford.
This edition contains fifty pages of entirely new matter.
march30 1is2os 111 Washington st.

Teachers' Institute.

ARRANGEMENTS have been made for holding a TEACHERS' INSTITUTE in the Town of Framingham, in the County of Middlesex, to commence on MONDAY, the 15th of April, at 10 o'clock, A. M., and to continue until the afternoon of Saturday, of the same week.

The following Regulations are to be observed.

1. All applicants must present themselves punctually at the time specified for the meeting.
2. The Institute is designed for those who are teachers in Public Schools in Massachsetts, or who have a reasonable prospect of becoming such within a year from the time when such Institute shall be held.
3. Each applicant must come provided with a Bible, Pen, Ink, and Paper, a Slate and Pencil, Geography and Atlas, the Reading Book most generally used by the highest class in the schools of the neighborhood where he resides, (and it would be well to bring more than one kind,) Dictionary, and a blank book for taking notes.

The expense of Instruction, Lectures, Room, Lights, &c., is defrayed by the Commonwealth, and the supervision and government of the Institute, are placed by the Board of Education in the hands of its Secretary.

School Committees, and all the friends of Common Schools, are respectfully and earnestly requested to render such aid as may seem to them proper and just, to facilitate the attendance of the members of the Institute.

Teachers, by applying to John J. Marshall—at Marshall & Boynton's Bookstore—will be directed to families where they will be gratuitously entertained. 3tis march30

CARPETS.
FOR THE SPRING TRADE.
Wm. P. Tenny & Co.,
CARPET HALL,
Over the Maine Railroad Depot,
HAYMARKET SQUARE,

ARE now receiving from all the principal English and American manufacturers,

CARPETINGS
OF EVERY DESCRIPTION.
Velvet, Tapestry, Brussels, Three-Ply, Super and Extra Fine
MEDIUM AND COMMON
INGRAIN CARPETINGS,
variety of style and fabric, comprising many new and beautiful designs.

W. P. T. & CO. are Agents for the TAPLEYVILLE CARPETS, which will be found worthy of the attention of the trade.

PAINTED FLOOR CLOTHS,
from 2 to 24 feet wide—a large assortment.
STRAW MATTINGS, WOOL AND COTTON BOCKINGS, RUGS, MATS, &c.

☞ Ship-owners, Hotel-keepers, and Families are respectfully invited to call and make their selections.
march30 3mis

AN ENTIRE NEW STOCK OF
CARPETINGS
FOR SALE AT THE
WAREHOUSE
—OF—
Henry Pettes & Co.,
No. 224 Washington Street,
CORNER OF SUMMER ST.,

1000 Pieces of Superfine Three-Ply, and elegant Brussells and Tapestry Carpetings,
in every variety of beautiful colors and figures.
500 Pieces of very low-priced Carpetings, for Offices, Chambers, &c.
In the assortment are more than one hundred
NEW AND SPLENDID PATTERNS
of Carpetings, all of which are warranted
Perfectly Fast Colors.
PAINTED
FLOOR OIL-CLOTHS,
of all widths and prices.

Purchasers of Carpets will find in our Warehouse a complete assortment of every article necessary to furnish a house in the plainest or most elegant manner, and always at
LOW PRICES.
march30 2mis HENRY PETTES & CO.

THE NEW ENGLAND
POULTRY BREEDER.

JUST published, and for sale at all Bookstores in town and country, a new work, entitled

THE N. E. POULTRY BREEDER,
With 25 accurate Engravings of Fowls.

This is a *practical* work, and should be in the hands of every farmer and poulterer.

☞ PRICE 25 CENTS ONLY. ☜

The Trade supplied on liberal terms. Five Copies to one address, by mail, for One Dollar.
Address the Publishers, R. B. FITTS & CO.
"American Union" Office,
march30 2m 22 School Street, Boston.

CHURCH ORGANS.

HAVING every facility for manufacturing and purchasing to the best advantage, with experienced and skilful workmen, in all branches of business, together with a factory, which for size and adaptation to the business, is unequalled in New England, we can furnish organs with from *four to sixty stops*, at the shortest notice, and at the lowest prices possible, for *truly first rate instruments*.

The following well-known organs are among the many from this manufactory, viz.

Salem Street Church, Boston, Rev. Dr. Edward Beecher with 40 stops.
St. Joseph's Catholic Church, Roxbury, Rev. P. O'Beirne, with 40 stops.
Congregational Church, Bath, Rev. Ray Palmer, with 28 stops.
Congregational Church in St. Johnsbury, Vt., with 27 stops.
Unitarian Church, Salem, Mass., Rev. Mr. Frothingham, with 24 stops.
Unitarian Church, Brookline, Mass., Rev Mr. Knapp, with 34 stops.
Baptist Church, Cleaveland, Ohio, with 28 stops.
St. Paul's Episcopal Church, Philadelphia, Rev. Mr. Newton, with 49 stops.
Second Baptist Church, St. Louis, Missouri, with 34 stops.
Plymouth Church, Brooklyn, N. Y., Rev. H. W. Beecher, with 46 stops.
WM. B. D. SIMMONS & CO.,
march30 2wiseopos6m Nos. 38, 40 Causeway Street, Boston.

STATE NORMAL SCHOOL
AT WEST NEWTON.

THE Summer Term at this Institution will commence on Wednesday, 1st May. Candidates for admission will be examined on *Tuesday*, 30th April, at 8½ o'clock, A. M. None will be examined except those who present themselves at the time specified.

CONDITIONS OF ENTRANCE.

1. The applicant must be at least sixteen years old.
2. She must make an *explicit declaration of her intention to become a* TEACHER.
3. She must produce a certificate of good *physical, intellectual* and *moral character*, from some responsible person.
4. She must pass a satisfactory examination in the common branches, viz:—Reading, spelling, and defining, arithmetic, grammar, writing and geography.
5. She must give a pledge to remain in the school at least *four consecutive terms*.
6. All candidates for admission must be at the schoolroom on the morning of the day which precedes that on which the term commences, at half past eight o'clock.
7. Each pupil, at entrance, must be supplied with slate and pencil, blank book, Bible, Worcester's Comprehensive Dictionary, and Morse's Geography. Many of the other books used will be furnished from the Library of the School.

Pupils who have had considerable experience in teaching, and are otherwise qualified for it, will be allowed to enter existing classes.

Pupils who may desire to study the Latin and French languages, and to prepare themselves to instruct in those branches usually taught in High Schools, can have an opportunity to do so, by giving a pledge to remain in the school for a term of three years,—provided the number is sufficient to warrant the forming of a class.

For those who reside in the State, and purpose to teach in the public schools of the State, tuition is free; for all others, it is $16 per term, payable at entrance. At the beginning of each term, each pupil pays to the Principal $1.50 to meet incidental expenses.

Board may be had in good families for from $2 to $2.50, per week, including washing and fuel. Some of the pupils take rooms and board themselves at a lower rate.

The whole annual expense is about $100.

TERMS AND VACATIONS.

There are three terms in the year. The winter term commences on the 2d Wednesday in December, and continues 15 weeks. The summer term commences on the 2d Wednesday in April, and continues 15 weeks. The autumn term commences on the 1st Wednesday in September, and continues 12 weeks. Between the summer and autumn terms, there is a vacation of 6 weeks; between the other terms a vacation of 2 weeks. No session is held on the week of the anniversaries in Boston.

Pupils are not permitted to board at such a distance from the institution, as to render it impracticable for them to be present during all regular exercises

EBEN S. STEARNS, Principal.
West Newton, 14th March, 1850. 3tis march23

ELLIS'S Memoir of Judge Howe. Memoir of the Hon. Samuel Howe, with other notices, by Rev. Rufus Ellis. Price 6 cents, or in cloth, 12 cents. Just published by
CROSBY & NICHOLS,
march23 1is2os 111 Washington st.

GLEANINGS from the Poets. CROSBY & NICHOLS, publish this day, Gleanings from the Poets, for Home and School, a new edition,—enlarged.
march23 1 s2os 111 Washington st.

KING Rene's Daughter. CROSBY & NICHOLS publish this day, King Rene's Daughter, a Drama, translated from the Danish, 1 vol.
march23 1is2os 111 Washington st.

BERNARD Barton's Life and Poems. Memoir, Letters and Poems of Bernard Barton, edited by his daughter. 1 Vol. Just received by
marce23 1is2os CROSBY & NICHOLS, 111 Washington st.

THE BOSTON EMPORIUM
—OF—
SHAWLS AND SILK GOODS!
Jewett & Prescott,
No. 2 Milk Street,

HAVE received for the SPRING TRADE of 1850, a truly Magnificent Assortment of SHAWLS, SILK GOODS, &c., which is submitted to the Public, for approval.

CASHMERE LONG and *SQUARE SHAWLS—PLAIN EMBROIDERED* and *DAMASK FIGURED CRAPE SHAWLS—BAY STATE LONG* and *SQUARE SHAWLS—BLACK SILK SHAWLS*,—or, to sum up the catalogue, *EVERY KIND OF SHAWLS*,—Rich and Elegant,—Common and Substantial, Low Priced and Expensive.

BLACK and *FANCY COLORED SILKS* for Dresses, in the same unlimited variety of Styles and Qualities.

CAMELEON SATIN DE CHINES and *FRENCH SATINS*.

CANTON and *

POETRY.

SABBATH EVENING.

List! there is music in the air;
It is the Sabbath evening bell,
Chiming the solemn hour of prayer,
O'er mountain top and lowland dell;
And infancy and age are seen,
Slow winding o'er the churchyard green.

It is the eve of rest; the light
Still lingers on the moss-grown tower,
While to the drowsy ear of night,
Slowly it marks the evening hour.
'Tis hushed! and all is silent there,
Save the low fervent voice of prayer.

And now, far down the quiet vale,
Sweet hymnings on the air float by,
Hushing the whip-poor-will's sad wail
With its own plaintive melody.
They breathe of peace, like the sweet strains
That swept at night o'er Bethlehem's plains.

And now beneath the old elm's shade,
Where the cold moon-beams may not smile,
Bright flowers upon the graves are laid,
And sad tears shed unseen the while.
The last sweet gift affection brings,
To deck the earth to which it clings.

How beautiful those simple flowers,
Strown o'er that silent spot, still sleep;
Still wet with summer's gentle showers,
As if they too could feel and weep.
They fade and die; the wintry wind
Shall leave no trace of them behind.

The bright new moon hath set; the light
Is fading on the far blue hills;
And on the passing verge of night,
The music of their thousand rills
Comes echoing through the twilight gray,
With the lone watch-dog's distant bay.

The crowd hath pass'd away; the prayer
And low-breathed evening hymn are gone;
The cold mist only lingers there,
O'er the dark moss and mouldering stone;
And the stars shine brightly o'er the glen,
Where rest the quiet homes of men.

F. MELLEN.

MISCELLANEOUS.

THE BELLE OF THE BALL ROOM.

"Only this once," said Edward Allston, fixing a pair of loving eyes on the beautiful girl beside him—"only this once, sister mine; nay, I will even kneel to you;" and he bent, half playfully, half seriously, before her. "Your dress will be my gift, and will not, therefore, diminish your charity fund; and beside, if the influences of which you have spoken do indeed hang so alluringly about a ball-room, should you not seek to guard me from their power? You will go, will you not? For me—for me?"

The Saviour, too, whispered to the maiden. "Decide for me, thou redeemed one—for me." But her spirit did not recognise the tones, for of late it had been bewildered with earthly music.

She paused, however, and her brother pressed a kiss upon her thoughtful brow, and awaited her reply in silence.

Beware! sweet Helen Allston, beware! The sin is not lessened that the tempter is so near to thee. Like the sparkle of the red wine to the inebriate are the seductive influences of the ball-room. Thy foot will fall upon roses, but they will be the roses of this world, not those that bloom for eternity. Thou wilt lose the fervour and purity of thy love, the promptness of thy obedience, the consolations of thy trust. The holy calm of thy closet will become irksome to thee, and thy power of resistance will be diminished manyfold, for this is the first great temptation. But Helen will not beware. While the warm kiss is on her cheek, she forgets her Saviour. The melody of that rich voice is dearer to her than the pleading of gospel memories.

Two years previous to the scene described, Helen Allston hoped she had passed from death unto life. For some time she was exact in the discharge of social duties, regular in her closet exercises, ardent, yet equable in her love. Conscious of her weakness, she diligently used those aids so fitted to sustain and cheer. Day by day she rekindled her torch at the holy fire which comes streaming onward to us from the luminaries of the past—Baxter, Taylor, and Flavel, and many a compeer whose name will live in the hearts, and linger on the lips, of the generations which are yet to come. She was alive to the present also. Upon her table, a beautiful commentary upon the yet unfulfilled prophecies, lay the records of missionary labor and success. The sewing circle busied her active fingers, and the Sabbath-school kept her affections warm, and rendered her knowledge practical and thorough. But at length the things of the world began insensibly to win her regard. She was the child of wealth, and fashion spoke of her taste and elegance. She was very lovely, and the voice of flattery mingled with the accents of honest praise. She was agreeable in manner, sprightly in conversation, and she was courted and caressed. She heard with more complacency reports from the gay circles she had once frequented, and noted with more interest the ever-shifting pageantry of folly. Then she lessened her charities, furnished her wardrobe more lavishly, and became less scrupulous in the disposal of her time. She formed acquaintances among the light and frivolous, and to fit herself for intercourse with them, sought the books they read, until others became insipid.

Edward Allston was proud of his sister, and loved her, too, almost to idolatry.

They had scarcely been separated from childhood, and it was a severe blow to him when she shunned the amusements they had so long shared together. He admired, indeed, the excellence of her second life, the beauty of her aspirations, the loftiness of her aims, but he felt deeply the want of that unity in hope and purpose which had existed between them. He felt, at times, indignant, as if something had been taken from himself. Therefore he strove by many a device, to lure her in the path he was treading. He was very selfish in this, but he was unconscious of it. He would have climbed precipices, traversed continents, braved the ocean in its wrath, to have rescued her from physical danger; but, like many others, thoughtless as himself, he did not dream of the fearful importance of the result; did not know that the Infinite alone could compute the hazard of the tempted one. Thus far had he succeeded, that she had consented to attend with him a brilliant ball.

"It will be a superb affair," he said, half aloud, as he walked down the street. "The music will be divine, too. And she used to be so fond of dancing! 'Twas a lovely girl spoiled when the black-coated gentry preached her into their notions. And yet—and yet—pshaw!—all cant, all cant! What harm can there be in it? And if she does withstand all this, I will yield the point that there is something—yes, a great deal in her religion."

So musing, he proceeded to the shop of Mrs. Crofton, the most fashionable dress maker in the place, and forgot his momentary scruples, in a consultation as to the proper materials for Helen's dress, which was to be a present from himself, and which he determined should be worthy her grace and beauty.

The ball was over, and Helen stood in her festal costume before the ample mirror in her chamber, holding in one hand a white kid glove she had just withdrawn. She had indeed been the belle of the ball-room. Simplicity of life, and a joyous spirit, are wonder-workers, and she was irresistibly bright and fresh among the faded and hackneyed frequenters of heated assembly rooms. The most delicate and intoxicating flattery had been offered her, and wherever she turned, she met the glances of admiration. Her brother, too, had been proudly assiduous; had followed her with his eyes so perpetually as to seem scarcely conscious of the presence of another; and there she stood, minute after minute, lost in the recollections of her evening triumph.

Almost queen-like looked she, the rich folds of her satin robe giving fullness to her slender form, and glittering as if woven with silver threads. Point lace, broad and exquisitely fine, fell from her short sleeves over her snowy arms, and gave softness to the outline of her bust. A chain of pearls lay on her neck, and gleamed amidst the shading curl, which floated from beneath a chaplet of white roses. She looked up at length, smiled upon her lovely reflection in the mirror, and then wrapping herself in a dressing-gown, took up a volume of sacred poems. But when she attempted to read, her mind wandered to the dazzling scene she had just quitted. She knelt to pray, but the brilliant vision haunted her still, and ever as the wind stirred the vine about the window, there came back that sweet alluring music.

She rose with a pang of self-reproach. Instead of the confidence, the consciousness of protection, the holy serenity with which she usually sought her pillow, she experienced an excitement and restlessness which nothing could allay. She attempted to meditate, but with every thought of duty came memories of the festive garlands, and the blazing lamps, and the flitting figures of the merry dancers.

An open Bible lay on the window seat, and as she passed it, she read: "Another parable put He forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field. But while he slept, his enemy came and sowed tares among the wheat, and went his way."

Tears sprang to her eyes, and she exclaimed, "In the field of my heart, also, hath the enemy sown tares." She took up the book and read again; then, too soul-full to remain quiet, she rapidly paced her chamber. Resolutely and carefully she reviewed the past, back, back to her first faint trembling hope. Rigorously and in the presence of her Maker, she scanned her first departures from the narrow path; and if her earlier convictions were pungent, ten-fold more intense was the agony of this, her second awakening.

In the solitude of his chamber, Edward thought with less elation of his successful plan. He believed that Helen would have yielded to no ordinary temptation, and felt that he had been scarcely generous to enlist her affections against her principles. His repeated, 'It is but a trifle,' did not satisfy him; and when he had listened, hour after hour, to her footfall, he could no longer restrain his inclination to soothe her emotion. In vain he essayed all the arguments, all the sophistry, which the world employs to attract the lukewarm professor.

"Do not seek to console me," said Helen; "for such tears are salutary, my dear brother. I have virtually said that the joys of religion are fading and unsatisfactory; I must sometimes seek for others. I have quieted more than one uneasy conscience, by throwing the influence of a professing Christian into the scale of the world. I have wandered from my Father's side, to the society of his rebel subjects. And yet I have cause to mourn less for this one transgression, than for the alienation of heart which led the way to it. Had I not fallen far, very far from the strength and purity of my earlier love, even your pleadings could not have moved me."

"But the Bible says nothing about such amusements, Helen."

"Not in words, perhaps, but in effect. Put the case to your own heart, Edward. Would you wish me to indulge in a course of conduct which would estrange me from you? Would you have me choose for my companions those who treat you with neglect? Would you wish me to frequent places whence I should return careless and cold in my manner towards you? Ah, brother! I loved God once. I saw his hand in every thing around me. I felt his presence perpetually, and trusted, child-like, to his protecting arm. But now I regard him less, pray less, read less, and give less." And then she revealed to her brother her beautiful experience—beautiful till she grew negligent and formal—with a truth, an earnestness, a loving simplicity, that, for the first time, gave him some insight into the nature of true piety. "And now, dear Edward," she said, "read to me Christ's prayer for his people, that I may feel sure that he prayed for me."

As she listened, the varying expressions of her countenance indicated many and varied emotions. Submission, sorrow, love and faith—all were there. When Edward had finished, they knelt together, and Helen, sorrowfully, yet hopefully, poured out her full soul in confession, and most touchingly she besought the divine compassion upon her erring brother.

The carol of birds went up with the whispering Amen of the penitent, the blossoms of the climbing honeysuckle sent in their fragrance, and the morning sun smiled on them as they rose from prayer. The face of Helen reflected her inward gladness, and restored peace shone in her dark eyes and tranquil countenance. "Thou art happier than I," said Edward, and with a light caress he turned from the chamber.

One year went by, and Edward Allston awoke from an uneasy slumber. Slow and insidious had been the approach of disease. Softly, and in many disguises, had the Spoiler come to him. He had stolen the strength from his manhood, the roundness from his form, the mellow expression from his eye, but he brought no terror. "Bear me to Helen's room," said the sufferer, and the attendants performed his bidding.

It was the anniversary of the ball night, and the room was unchanged, save that no festal garments were scattered about it. The open window with the luxuriant honeysuckle bursting through and resting on the open pages of a Bible, the chairs on which the two had sat, the cushions on which they had knelt, each with an arm about the other, all were familiar. The invalid examined each well known object, and then looked fondly upon his sister, his prayerful teacher, and unwearied nurse.

"It was fitting that I should come here to die," he said, "for it was here that I first learned who maketh a death-bed easy. Oh, my sister! had you not been true to yourself, to your God, to me, where, now, would be my hope? where my consolation! Oh, dear Helen! if, in the years to come the voice of the tempter be sweet to thee, if thy foot should falter, and thou should'st step aside to gather a light flower, or stoop to a painted toy, then remember that ball night, and let thy repentance be as full, as free, as humble, as it was then. Let my memory be with thee, too, as thou walkest onward through life, that so thou may'st win others as thou didst me, with the purity, the vigour, the warmth of thine own hopes and experiences. One kiss, dear one, and then pray with me for the last time."

Unusually earnest and rich in faith were the low accents that filled the chamber. There was in them a tone not of earth, a melody caught from the heaven toward which they floated.—More and more triumphant grew the thanksgiving of that gentle sister. Ever brighter grew the countenance of the dying. To his ear, the songs of angels blended with that earthly voice which was so dear. More and more perfectly harmonized the two; he doubted if there were, indeed, any distinction; he smiled faintly, and then the freed and ransomed spirit sped upward to the bosom of the Eternal.

THE EAST.

[From Sketches of Travels in Egypt and the Holy Land. By the Rev. J. A. Spencer, M. A.]

The sketches were, originally, letters actually written at the times and at the places where they are dated, and addressed to a friend at home. They have, therefore, the freshness of original observation, and are the notes of a traveller, rather than the researches of a scholar. The writer possesses only such knowledge of oriental matters as belongs to every well educated man, except what he has seen himself, and acquired among the lands where he journeyed. He went abroad without special preparation for visiting that part of the world, and, indeed, without the intention of doing so. His descriptions have, on this account, all the greater novelty and freshness. When the letters were revised for publication, however, the author made use of the scientific information of former travellers and writers upon that mysterious region.

Mr. Spencer visited the Holy Land with the feelings of a Christian, and with the preparation of a Christian scholar. His description of the remarkable places of Jernsalem, and throughout Palestine, are fresh, vivid, and interesting. We make a few extracts,

SHOPPING IN CAIRO.

"Let us see if we can make a bargain for an article of dress which I expect to use in going into Syria; it will serve to illustrate the oriental manner of buying and selling, which is in some respects very diverse from our own. I wish for a burnoos or heavy capote, and in a shop close at hand I see several exposed to view: we stop at an old acquaintance's, with whom we have dealt before. He is delighted to see us, presses us to mount the mastabath and take a pipe; the latter we decline, courteously of course, and beg him to show us the burnoos. I find one which fits me tolerably, and I inquire the price; being a customer, he does not advance on what he means to take more than eighty or a hundred piastres, and for the same reason, I do not offer him less than a hundred below what I purpose giving; then begins the speechifying; he expiatiates upon the superior quality of the article; beseeches me to handle it and see; and declaring that he cannot for a moment entertain my offer, diminishes his price, nevertheless, thirty piastres. I listen with the utmost gravity, assure him that I do not particularly care about the burnoos, and am in doubt whether to buy one or not; but on reflection, I advance my offer twenty-five piastres. This only excites the Turk, and the phelgmatic merchant gets on his feet, and with a gesture of impatience at my hardness, solemnly declares his ultimatum, which is sixty piastres less than the original price asked. At this point I determine upon my course; as I do not specially need the garment at this time, I say to him, rather indifferently, 'Well, as you please; in consideration of having traded with you before, I will tell you what I will do; I will give you a hundred and seventy-five piastres for the burnoos, and no more.' This, by the way, is within fifteen of what he offered it to me for; he shakes his head, and says, no; so I get up and take my leave, to try elsewhere; but hardly have I got ten feet away from his shop, before he calls me back, and says, 'Well, well; allah akbar; take it: you are an old customer, and I can't refuse you.' So by this roundabout and time-losing process, I get what I want at about a fair price: and so, in fact, is the way with nearly every purchase which one makes in Cairo."

BETHLEHEM.

"My companions visited several spots which, as I had no confidence in their genuineness, so I had no particular desire to see them; and while waiting for them, I strolled out a little way into the town. I was surprised to see the solidity, size, and apparent comfort of the houses, as well as to notice several new buildings in course of erection, and a busy activity and industry, which spoke well for the prosperity of the inhabitants. An extensive manufacture of objects of curiosity is here carried on, and you can hardly get away—we certainly did not—from Bethlehem without buying some mother-of-pearl shells, curious wrought and illustrated with quaint devices, a pearl box or two, some crosses or crucifixes, beads, articles made from olive-wood, or the fruit of the dom-palm, &c., &c. The population of the town is probably about four thousand, and they are all, with hardly an exception, Christians; Dr. Robinson gives them a rather bad character, representing them as 'a restless race, prone to tumult and rebellion, and formerly living in frequent strifes with their neighbors of Jerusalem and Hebron.' Others—particularly Kinglake, in his Eothen—indulge in a great deal of poetic enthusiasm in regard to the beauty and liveliness of the girls of Bethlehem, I will not pretend to deny but what his notions may be well founded; I can only say, that I was not struck with any superior beauty or intelligence in those whom it was my privilege to meet. In truth, as you will probably divine, my thoughts were more intent upon the past than the present, and as I slowly rode away from the busy town, into the more quiet fields and groves of olives, figs, etc., I gave full play to the busy imaginings which Bethlehem is so well calculated to inspire."

[Providence Journal.

JUVENILE VAGRANTS.

The Rev. Mr. Thayer of Brooklyn, (N. Y.) has recently published a sensible discourse upon the subject, which merits the acquaintance of our readers. He starts with the avowal that he has no moral or political doubt of the right or duty of government to interfere between the parent and the child when the family institution was so perverted as to be directed against society: nor has he any doubt of the right or duty of the State to provide a family government more in accordance with the interests of society. It was plainly the interest and the duty of every social organization to look to the well being of its members, and to secure to the weakest and humblest the means of living. Every government, having a right to be is under obligation to provide, in some way, for the healthy intellectual and physical development of every individual over whom its supervision extends. This was generally done by means of the family; but where the family failed to do it, society should secure the end by some other mode, as well for its own sake as for that of the individual.

Mr. Thayer showed that the expense of a good reformatory institution would not be great. Six thousand young outcasts now contrive to live somewhere in New York; and this living come out of the community by begging or stealing. Many of the parents of these children are paupers, many criminals; and are now in alms-houses or prisons. These, their miserable offspring, by and by, as men and women, bring other children into the world, under equally dreadful conditions doomed of necessity to the same dreadful lives—a brute's birth, and a brute's nursing. And society is plundered one day by the criminal and dangerous portion, and taxed the next for the support of others in alms-houses—not to speak of the expense of maintaining prisons and penitentiaries.

The proposition of Mr. Thayer is, that the State should furnish land necessary for a good reformatory institution—five or ten thousand acres if so much is necessary; and if the institution is found to be unwieldy, let it be distributed into two, three, or more, in different locations. Let the land selected embrace every variety of surface and soil, hill and dale, wood and stream; disposed into arable and pasture sections; and gardens, grape yards, orchards, grain fields, and all the necessary mills, factories and shops. Gather up, then, these young vagrants and criminals; establish an agricultural colony or colonies, in suitable locations, under such paternal home arrangements as those of Mettray; surround them with good influences; give them a proper education based on the soil; an agricultural education in all its relations to geology, chemistry and botany; to mechanics and manufactures, consulting the genius and peculiar bent of each mind; bring them up in habits of industry; and let them have a direct interest in the proceeds of their industry; and then when they arrive at the right age, let them go forth and enter upon life with the rewards of their labor in their hands. [Transcript.

WRONG ACTIONS. Remorse does but add to the evil which bred it, when it promotes, not penitence, but despair. To have erred in one branch of our duties does not unfit us for the performance of all the rest, unless we suffer the dark spot to spread over our whole nature, which may happen almost unobserved in the torpor of despair. This kind of despair is chiefly grounded on a foolish belief that individual words make or constitute the whole life of man, whereas they are often not fair representatives of portions even of that life. The fragments of rock in a mountain stream may tell much of its history, are, in fact, results of its doings, but they are not the stream. They were brought down when it was turbid; it may now be clear; they are as much the result of other circumstances as of the action of the stream; their history is fitful; they give us no sure intelligence of the future course of the stream, or of the nature of its waters; and may scarcely show more than that it has not been always as it is. The actions of men are but little better indications of the men themselves. [Friends in Council.

HOMILY AGAINST SPITTING. Yesterday week Rev. Mr. Beecher, in a sermon in the new church in Orange street, Brooklyn, inveighed severely against the filthy practice of spitting in churches. He said men had a right to snuff, and chew, and smoke, as much as they pleased at home, but they had no right to introduce such profanity into the church, destroying the carpet and showing disrespect to the house of God. What would they think of him if he chewed in the pulpit, and spat from it? They had just as little right to do so. In the name of God let them have one place on earth they could call clean: and let them abstain from chewing on the Sabbath! A suppressed laugh ran through the whole church at what chewers considered so very unreasonable. We fear the reverend gentleman will not be much more successful than was King James the First of England, in his "counterblast against tobacco." One young man, at all events, did not seem to pay much attention to the onslaught, for he never stopped spitting on the floor during the whole of the service. [N. Y. Herald.

FOR CHILDREN.

THE DEAD CHILD AND THE ANGEL.

BY HANS CHRISTIAN ANDERSEN.

As soon as a good child dies, one of God's angels descends upon the earth, takes the dead child upon his arms, spreads out his large white wings, and flies over all the places that were dear to the child, and plucks a handful of flowers, which he then carries to heaven, in order that they may bloom still more beautifully there than they did here on earth. The loving God presseth all these flowers to his bosom; but the flower that he loveth best he kisseth; and then it receives a voice, and can sing and join in the universal bliss.

An angel of God related this as he bore a dead child to heaven; and the child heard as in a dream; and they flew over all the spots around the house where the little one had played, and they passed through gardens with the loveliest flowers. "Which one shall we take with us and plant in heaven?" asked the angel.

And a beautiful slender rose-tree was standing there; but a wanton hand had broken the stem, so that all the branches full of large half-open rose-buds hung down quite withered.

"The poor rose-tree," said the child; "take it, so that it may bloom again on high with the loving God."

And the angel took it, and kissed the child; and the little one half-opened his eyes. They gathered some of the superb flowers; but they took the despised daisy and the wild pansy too.

"Now we have flowers," said the child, and the angel nodded; but they did not yet fly up to heaven.

It was night; it was quite still. They stayed in the great city, they floated to and fro in one of the narrowest streets, where great heaps of straw, of ashes and rubbish lay about; there had been a removal. There lay broken pots-herds and plates, plaster figures, rags, the crowns of old hats; nothing but things that were displeasing to the sight.

And amid the devastation, the angel pointed to the fragment of a flower-pot, and to a clod of earth that had fallen out of it, and which was only held together by the roots of a great withered flower; but it was good for nothing now, and was therefore thrown out into the street.

"We will take that one with us," said the angel, "and I will tell you about it while we are flying."

And now they flew on; and the angel related:

"Down yonder, in the narrow street, in the low cellar, lived once a poor sickly boy. He had been bedridden from his very infancy. When he was very well indeed, he could just go a few times up and down the little room on his crutches; that was all.

"One day in spring his neighbor's son brought him some wild flowers, and among them was by chance one with a root; it was therefore planted in a flower pot and placed in the window close by his bedside. It thrived, put forth new shoots, and every year had flowers. To the sick boy it was the most beautiful garden—his little treasure upon earth: he watered and tended it, and took care that it got every sunbeam, to the very last that glided by on the lower pane. And the flower grew up in his very dreams, with its colors and fragrance: to it he turned in dying, when the loving God called him to himself. He has now been a year with God—a year has the flower stood in the window withered and forgotten, and now, at the removal, it has been thrown among the rubbish into the street. And that is the flower, the same poor faded flower, which we have taken into our nosegay; for this flower has caused more joy than the rarest flower in the garden of a queen."

"But how do you know all this?" asked the child which the angel was carrying up to heaven.

"I know it," said the angel; "I was myself the little sick boy that went on crutches; I must surely know my own flower again."

And the child opened his eyes and looked in the beautiful calm face of the angel; and at the same moment they were in heaven, where was only joy and blessedness.

BE KIND TO YOUR MOTHER.

Filial kindness is *always* beautiful. There is not a more touching picture in the Bible, than that of Ruth, while answering the entreaties of her mother-in-law, Naomi, to return unto her own people. "Whither thou goest, *I will go*, and where thou lodgest *I will lodge—thy* people shall be *my people* and *thy* God *my* God. Where *thou* diest *I will die*, and there will I be buried."

"I will never marry a man who does not treat his mother well," said a lively friend to us once "And why not?" we queried. "If he is unkind to her to whom he is so *deeply* indebted," she replied, "what need one *expect* from him, to whom he owes comparatively nothing?" There was sound philosophy in this remark. Most of our truly great men have been noted for the kindness—yea *reverence* even, with which they have treated their mothers. Washington revered his—Roger Sherman treated his with the most marked attention, and it was one of the famous Judge Story's last requests, that he might be buried beside *his* mother in Mount Auburn. But filial respect and love is not often rewarded as in the following instance.

"Gustavus III., King of Sweden, passing one morning through a village, in the neighborhood of the castle, observed a young peasant girl of interesting appearance, drawing water at a fountain at the way-side. He went up to her, and asked her for a draught. Without delay she lifted up her pitcher, and with artless simplicity put it to the lips of the monarch. Having satisfied his thirst, and courteously thanked his benefactress, he said, "My girl, if you would accompany me to Stockholm, I would endeavor to fix you in a more agreeable situation."

"Ah, sir," replied the girl, "I cannot accept your proposal. I am not anxious to rise above the state of life in which the providence of God has placed me; but if I were, I could not for an instant hesitate."

"And why?" rejoined the King, somewhat surprised.

"Because," answered the girl, coloring, "my mother is poor and sickly, and has no one but me to assist or comfort her under her many afflictions; and no earthly bribe could induce me to leave her or to neglect the duties which affection requires from me."

"Where is your mother?" asked the monarch.

"In that little cabin," replied the girl, pointing to a wretched hovel beside her.

The King, whose feelings were interested in favor of his companion, went in, and beheld stretched on a bedstead, whose only covering was a little straw, an aged female weighed down with years, and sinking under infirmities. Moved at the sight, the monarch addressed her:

"I am sorry, my poor woman, to find you in so destitute and afflicted a condition."

"Alas, sir," answered the venerable sufferer, "I should be indeed to be pitied, had I not that kind and attentive girl, who labors to support me, and omits nothing she thinks can afford me relief. May a gracious God remember it for her good," she added, wiping away a tear.

Never, perhaps, was Gustavus more sensible than at that moment, of the pleasure of possessing an exalted station; and putting a purse into the hand of the young villager, he could only say, "Continue to take good care of your mother; I shall soon enable you to do so more effectually. Good by, my amiable girl, you may depend on the promise of your king."

On his return to Stockholm, Gustavus settled a pension for life on her mother, with the reversion to her daughter, at her death.

BOSTON FEMALE MEDICAL SCHOOL,

☞ Conducted by the American Medical Education Society. The fourth term of Lectures on Midwifery will commence April 3, 1850, and continue three months. Tuition $25.

Directors—Willard Sears, Samuel E. Sewall, Enoch C. Rolfe, Dexter S. King, Simon G. Shipley.

SAMUEL GREGORY, Sec'ry. 25 Cornhill.

march9 3tis

REV. William Cushing wishes to receive into his family at Bedford, two children between the ages of 8 and 12 years, to educate.

Refer to Hon. James Savage and Hon. Luther S. Cushing, Boston; and Prof. C. C. Felton, Cambridge.

Bedford, March 16, 1 850. tf

NEW BOOKS,

RECENTLY PUBLISHED BY

TICKNOR, REED & FIELDS,

135 Washington Street, Boston.

I.

THE SCARLET LETTER,

A ROMANCE, BY NATHANIEL HAWTHORNE,

1 vol. 16mo. cloth. Price 75 cents.

Published this day, March 16th.

II.

LECTURES AND ESSAYS BY HENRY GILES.

In two volumes, 16mo. Price $1 50.

Contents.—Falstaff, Crabbe, Moral Philosophy of Byron's Life, Moral Spirit of Byron's Genius, Ebenezer Elliott, Oliver Goldsmith, Spirit of Irish History, Ireland and the Irish, The Worth of Liberty, True Manhood, The Pulpit, Patriotism, Economies, Music, The Young Musician, A Day in Springfield, Chatterton, Carlyle, Savage and Dermody.

From the Examiner.—"Those persons who have listened to the greater part of the contents of these two volumes in the various lecture rooms throughout our country will probably be even more anxious to read them than many who have only heard of the name of the author. They will revive in the reader the delightful wit, the clear mental attraction, and the high pleasure which they uniformly excited on their delivery."

III.

OLD PORTRAITS AND MODERN SKETCHES,

By JOHN G. WHITTIER.

1 vol 16mo. Price 75 cents.

Contents.—John Bunyan, Thomas Ellwood, James Naylor, Andrew Marvell, John Roberts, Samuel Hopkins, Richard Baxter, William Leggett, Nathaniel P. Rogers, Robert Dinsmore.

From the Republican.—"Whatever topic Whittier takes, he handles with a master's hand. The portraits of these sturdy men are sketched with fidelity. Their faults are not hidden from view, but their sturdy virtues are clearly revealed to the eye. Go to the publishers, purchase and read these thrilling portraits of some of the noblest men the world has seen, sketched by one of the purest writers and truest men of our times."

V.

A FEW THOUGHTS FOR A YOUNG MAN

WHEN ENTERING UPON LIFE.

A LECTURE BY HORACE MANN.

1 vol. 16mo. 25 cents.

Although this little work has been published but a few weeks, many thousands copies have been sold. *The Christian Examiner* says of it,—"For plainness of speech, for strength of expression and decision in stating what the writer believes to be the truth, this lecture may be matched against any thing that ever came from the press."

The Cambridge Chronicle says,—"This admirable address should be in the hands of every young man in the country, and we predict for it more success than any work of the kind ever issued by an American publisher."

VI.

THE COMPLETE POETICAL WORKS OF JAMES RUSSELL LOWELL,

Author of "The Biglow Papers," "Fable for Critics," &c., &c. 2 vols. 16mo. Price $1 50.

From the Portland Transcript.—"We regard Lowell as one of the truest poets of our age—as true to the high and holy teaching of the spirit of poetry—true to mank nd and his God. He is also the poet of the future, casting his great thoughts out into the coming unknown, in the unshaken faith that they will spring up and bear fruit an hundred fold. His 'Vision of Sir Launfal,' which we are glad to meet again in the collection, is unsurpassed in the language for felicity of description and facility of versification. Mr. Lowell employs his muse mostly in defend ng and encouraging the down-trodden of humanity; and while he possesses a soothing balm for the wounded, he wields a cutting lash of wit and satire upon the oppressor. His works, to be as widely read as they deserve, should be in every dwelling in the land."

VII.

ANGEL VOICES; OR WORDS OF COUNSEL FOR OVERCOMING THE WORLD.

After the mode of Richter's "Best Hours," third edition, revised and enlarged. Price 38 cents.

From the N. Y. Mirror.—"This is a neat little volume of pious remembrances, published in a very tasteful style. It contains a variety of selections, both in poetry and prose, calculated to exercise a softening and comforting influence upon the human heart in the emotions of life, and in the solemnities of death. A little bouquet for the bosom of a dying Christian."

From the N. Y. Post.—"This is a second edition, revised and enlarged, of a collection of suggestive and earnest thoughted passages of life and death, effectively put together. It is one of the most pleasant books we have read for a long time. Every leaf of it is fragrant and refreshing."

From the Boston Transcript.—"A beautiful little volume containing 'Words of counsel for overcoming the world' has just been issued. It is dedicated in the following manner:—'To one whose Christian fortitude under mental affliction gave the impulse to this governing thought; believing that the gift in such hands conjoined with known openness of heart, will find its way most readily to the hands and hearts of others' The design of this charming little volume is easily gathered from the words of dedication, and we recommend it cheerfully to all whose homes have been darkened by affliction."

VIII.

GREENWOOD LEAVES.

A collection of Stories and Letters by Grace Greenwood 2d edition, 1 vol, 12mo. Price $1 25.

From Rev. Henry Giles.—"The name of Grace Greenwood has now become a household word in the popular Literature of our Country and our day Her writings are eminently characteristic and they are strictly National. A genuine human being, she is at the same time a genuine American girl."

IX.

THE COMPLETE POETICAL WORKS OF ROBERT BROWNING,

Now first collected. 2 vols. 16mo. Price $2 00.

From E. P. Whipple.—"Next to Tennyson, we know of hardly another English Poet of the day who can be compared with Browning. The grandest pieces in the volume are 'Pippa Passes,' and 'A Blot in the Scutcheon.' The latter, in the opinion of Charles Dickens, is the finest Poem of the century. Once read, it must haunt the imagination forever; for its power strikes deep into the very substance and core of the soul."

X.

THE BOSTON BOOK,

Being specimens of Metropolitan Literature, illustrated by a fine Steel Engraving designed by Billings. 1 vol. 12mo. Price $1 25.

—Among the Authors are—

George S. Hillard,	Daniel Webster,
Edward Everett,	Rufus Choate,
Nathaniel Hawthorne,	J. G. Whittier,
N. P. Willis,	O. W. Holmes,
Jacob Big low,	Ephraim Peabody,
R. C. Winthrop,	Charles Sprague,
R. W. Emerson,	Daniel Sharp,
Henry W. Longfellow,	W. H. Prescott,
John Pierpont,	H. T. Tuckerman,
Charles Sumner,	R. H. Dana,
J. T. Buckingham,	Jared Sparks,
Wm. Crowell,	George Putnam,
N. L. Frothingham,	Andrews Norton

From Mary Russel Milford, Author of *Our Village.*—"This volume cannot be surpassed by a *London Book*, certainly not approached by the collected writings of any other British city."

XI.

LECTURES ON LITERATURE AND LIFE, BY EDWIN P. WHIPPLE.

2d edition, 1 vol. 16mo. Price 62 cents.

Contents—Authors in their Relations to Life. Novels and Novelists. Charles Dickens. Wit and Humor The Luminous side of Life. Genius. Intellectual Health and Disease.

From the North American Review.—"Mr. Whipple may now fairly be called the most popular Essayist in this country; and he has substantial merits which go far to justify the favor with which his writings have been received."

XII.

THE SEASIDE AND THE FIRESIDE, BY HENRY W. LONGFELLOW,

Author of "Hyperion," "Evangeline," "Voices of the Night," &c., &c. 1 vol. 16mo. Price 75 cents.

This volume contains many new Poems never before published, and includes all Mr. Longfellow's pieces written since "Evangeline." It is printed uniform with Mr Longfellow's other volumes of Poems, and is sold in various bindings, at the same prices.

From George Gilfillan, Author of "Portraits of Literary Men," &c., &c.—"Mr. Longfellow's Poems are more extensively read in Great Britain than the writings of any other living Poet. His extraordinary merits are justly worthy of his wide spread fame."

XIII.

THE HUMOROUS AND SATIRICAL POEMS OF JOHN G. SAXE.

In 1 vol. 16mo. Price 50 cents. 2d edition, just issued.

From the Buffalo Commercial Advertiser.—"Mr. Saxe is a genuine and very devoted disciple of Democritus. He loves laughter as an Arab does a warm bath, and is almost incessantly bathing his soul in it. He lives and moves in it —mo—ufacturing it in his conversation and making both threads of his song—the warp and woof—of it.

XIV.

THE COMPLETE POETICAL WORKS OF OLIVER WENDELL HOLMES.

In 1 vol. 16mo. Price $1 00. A new and much enlarged edition, revised by the author. Illustrated with wood cuts.

From Griswold's Poets of America.—"Dr. Holmes's Lyrics ring and spark e like cataracts of silver, and his serious pieces—as successful in their way as those mirthful frolics of his muse for which he is best known—arrest the attention by touches of the most genuine pathos and tenderness"

XV.

MRS. PUTNAM'S RECEIPT BOOK; AND YONNG HOUSEKEEPER'S ASSISTANT.

A new and enlarged edition. Price 50 cents.

From the Boston Daily Advertiser.—"The author says in the preface, that "it is the result of twenty years' experience in house-keeping. The receipts which it contains were, in a great part, originally written down for her own convenience; others from time to time have been added, with the hope that they might be of service to her daughters." All the receipts have been tried; there are a good number of them, and each one must be a valuable assistant to house-keepers. There is no better book in print for family use."

From the Newark Advertiser. "Being somewhat of an amateur in Gastronomical matters, we have caused various experiments to be tried after Mrs. Putnam's directions. They convinced us that the lady writes from experience and not from theory. She is moreover, economical and therefore a valuable directress for families."

XVI.

NEW WORKS PREPARING FOR PUBLICATION, BY TICKNOR, REED & FIELDS.

REV. HENRY GILES.—Christian Thought on Life, in Twelve Sermons.

P. J. BAILEY, author of Festus.—The Angel World and other Poems.

JAMES RUSSELL LOWELL.—The Nooning; a New Poem.

CHARLES SUMNER.—Orations and Public Addresses.

THOMAS DE QUINCEY.—Miscellaneous Writings.

JOHN G. WHITTIER.—Songs of Labor.

C. C. FELTON.—A History of the Acadians.

JOHN STERLING.—The Onyx Ring.

BULWER.—King Arthur.

HEROINES OF THE MISSIONARY ENTERPRISE. A book of great interest.

LIGHTS AND SHADOWS OF DOMESTIC LIFE.

THE CHAPEL LITURGY.—A new and beautiful edition.

HENRY W. LONGFELLOW.—The complete Poetical Works of this distinguished author in 2 vols., 16mo., now first collected, and the only edition containing the full works. It will be published in uniform style with "Tennyson's Poems," and "Browning's Works."

GUESSES AT TRUTH; by Two Brothers.—From the last London edition. First and second series.

☞ A liberal discount made on all orders from the trade.

1is2os march23

NEW HYMN BOOK.

CHRISTIAN HYMNS;

FOR PUBLIC AND PRIVATE WORSHIP.

NINETEENTH EDITION.

THE Subscribers would ask the particular attention of Clergymen, and of Churches and Societies generally, to this new and highly approved Collection of Hymns for Public Worship, prepared expressly to meet the wants of the societies of our denomination. The compilers have endeavored to prepare a more lyrical collection than most of those now in use, better adapted for singing, and containing a greater variety of metres. They have sought to make the book what the present state of our churches and societies demands, and have consulted, for that purpose, not only different clergymen, but leaders of choirs, and many other persons of taste and judgment.

Although this book has been published less than four years, it is now used in *fifty* of our Societies, and this fact is considered sufficient to show the estimation in which it is held, and the manner in which it has stood the test of comparison with other Collections.

The following are some of the peculiar merits of the Christian Hymns:—the number of hymns is very large; the variety of subjects and metres is very great; the hymns are better adapted for singing; the plan of arrangment is improved; and the price is very low.

The following is a list of places where the Christian Hymns is in use.

MAINE.

Belfast; Thomaston; Bath.

NEW HAMPSHIRE.

Dublin; Keene; Peterboro'; Wilton; Concord Manchester; Fitzwilliam.

VERMONT.

Pomfret; Windsor.

MASSACHUSETTS.

Hollis Street Society; Twelfth Society; New North; Broadway Society, Boston; Lee Street Society, Divinity School, Cambridge; East Cambridge; Hingham; East Medway; Barnstable; Taunton; Hopkinton; Bridgewater; East Bridgewater; West Bridgewater; Harvard; Roxbury; Concord; Stow; Worcester; Upton; Fitchburg; West Newton; Lawrence Dedham; Gloucester; Northboro'; Auburn